

# AMERICA

## A CATHOLIC REVIEW OF THE WEEK

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## CONTENTS

PAGE

CHRONICLE .....	337-340	
<b>EDITORIALS</b>		
Catholic Affiliations with Secular Schools— The Wrecked Churches in the Valley—The Murder of Kevin O'Higgins—Madame Kollontay on Mexico—Mr. Ford's Change of Heart—An Ex-Tramp and the Jesuits.....	341-343	
<b>TOPICS OF INTEREST</b>		
Are Americans Becoming Ultra-Monarchs?— On Three Names—Courting the Men—San Alfonso in New Jersey—Is the Drama Decaying? .....	344-351	
<b>SOCIOLOGY</b>		
Home or <i>Chez Nous</i> ? .....	352-353	
<b>EDUCATION</b>		
The Ordinance of 1787 and Education .....	353-354	
<b>WITH SCRIP AND STAFF</b> .....		354-355
<b>LITERATURE</b>		
Poetry for the Young .....	356-357	
<b>POETRY</b>		
Te Deum—Inscription for a Book.....	349-351	
<b>REVIEWS</b> .....		357-359
<b>COMMUNICATIONS</b> .....		360

## Chronicle

**Home News.**—James R. Sheffield, Ambassador to Mexico, presented his resignation to President Coolidge on July 8. It was made clear that the resignation would be

accepted upon the appointment of a successor, which was expected to be within two or three months. In his letter of acceptance, the President used these significant words: "You have at all times insisted upon the maintenance of the rights of this Government and its citizens in their relations with the Mexican Government and its people." Mr. Sheffield retired with an almost unanimous chorus of approval on the work he did in Mexico. Even the Mexican officials were forced to admit that he had been a model of uprightness, firmness and dignity.

The quiet campaign being waged by President Coolidge against his political enemies among the farmers of the west received a check on July 11, when, at St. Paul, Minn.,

Farmers' Unrest the Northwestern Agricultural Conference endorsed the principles of the McNary-Haugen Bill, vetoed by the President last winter. It further resolved to carry on the fight until "some president" signs a bill embodying these principles. A number of the speakers were members of Congress, and the delegates who attended came from

nearly every western State. This new development in the situation was considered to add a disturbing factor in the progress which the President was described as having made. The delegates were evidently resolved to use the presence of the President in the West as a means of forcing him to do their will.

**China.**—In the civil war no important victories were reported though there were instances of desultory fighting with varying success. Politically there was no

change in the functioning either of the War and Politics Nanking Government or of Chen's regime at Hankow. The latter, however, announced that it would not be long until the Southerners marched on Chiang Kai-shek and that the fall of the Moderates' capital and the desertion of their leader by the army was assured within forty days. Chief interest centered on the situation in the Shantung Province because of the landing of several detachments of Japanese troops at Tsingtao and Tsinan-fu. Some saw a change of policy in it on the part of the Japanese Government consequent on the accession of the Tanaka Cabinet, and an attempt to repudiate the agreement reached as a result of the Washington Conference to withdraw the military control from Shantung which Japan had held since the World War, having taken the port of Tsingtao at that time from the Germans and having later extended their control to the railroad which connects it with the capital, Tsinan-fu. In view, however, of the fact that many Japanese have important investments in the Province, such suspicions hardly seemed warranted.

**France.**—Two victories were accredited the Government, as represented by the Coalition Premier Poincaré, before the closing of the session of the Chamber of Deputies for the summer vacations.

Electoral Laws In the session of July 7 the burning question of the electoral laws, bearing directly on future elections, was furiously debated. The choice lay between three measures: one of direct representation; one of the continuance of the present system of semi-proportional representation, and the third a compromise measure proposed by Albert Sarraut, Minister of Public Works, and sponsored by the present Cabinet. Despite the vehement opposition, which continued after the vote had been announced, the Government measure, the third, won by a vote of 415 to 142.

On July 13 the question whether civil employes should

July 23, 1927

receive the recently voted increase in their salaries only from the first of this year, as proposed by the Government or retroactively from last August, Increase in Government Salaries as favored by the Socialists and extreme Radicals of the Finance Commission, was decided in favor of the Government proposal by a vote of 347 to 200. Against the bitter accusation by the Left that he was lacking in generosity, the Premier replied that this was a misrepresentation of his attitude. His principle was that he could not be easily generous with the money of the nation, nor upset the balance of the budget. All sections of the Chamber, even the Socialist leader, Blum, and the Communist leader, Cachin, finally applauded his stand for sound finance.

**Ireland.**—Kevin O'Higgins, Vice-President of the Irish Free State Executive Council and Minister for Justice and External Affairs, was attacked near his home.

**O'Higgins Assassinated** Black Rock, a few miles south of Dublin, while on his way to join his wife at the late Mass of Sunday, July 10. He died of the wounds received, at 4.45 in the afternoon, with his last breath forgiving the men who had slain him. Three assassins who had stepped from an automobile which they drove alongside the unguarded Minister poured a fusillade of shots pointblank into his head and body and escaped. Seven of the shots took effect

There were few people near at the time of the shooting but the noise of the shots immediately attracted a crowd, among the first arrivals being Kevin's brother, Patrick,

**Last Hours** and Eamon Fleming, an official of the Ministry of Finance. Recognizing the latter as a close friend, the dying man asked him to call a priest. Subsequently both men also found a doctor to administer first aid. Meanwhile Professor John McNeill, former Minister of Education, repeated some customary prayers for the dying, after which the Vice-President dictated to him his last will leaving everything in perfect legal form to his wife and baby daughter. According to McNeill's testimony before the coroner the first thing O'Higgins said to him was "I forgive my murderers." With the arrival of an ambulance the dying leader was taken home, Canon Brean having previously administered the last rites.

While he lay dying he said farewell to scores of friends who visited him, embraced his wife and child, and more than once repeated his message of forgiveness of his

**Funeral** murderers: "I forgive them. I die at peace with my enemies and my God."

Mr. O'Higgins' remains, clothed in the Carmelite habit, were taken from his home to the Mansion House where they lay in state until his funeral Wednesday morning and where thousands reverently viewed them. The funeral Mass was celebrated by the Archbishop of Dublin and very largely attended, all the Government officials being present. Interment was at Glasnevin Cemetery. Chief among the mourners was

Governor General Healy, related to O'Higgins through his wife whom he had buried but a couple of days before.

With a fair description of the principals of the murder, gained from O'Higgins and other witnesses, the police soon had nine men in custody, the most prominent of them being the son of Count Plunkett Arrests who had been arrested several times previously on charges of being involved in Republican activities. All were accused of conspiracy to commit murder but on their arraignment all denied any responsibility for the crime.

O'Higgins' murder profoundly shocked the entire country. From the first it was disavowed by all political factions and interpreted as an act of purely personal Reactions to Murder retaliation for the late Minister's rigorous administration of justice.

In a statement to the nation issued by President Cosgrave immediately after the crime he stated:

Kevin O'Higgins was shot this morning on his way to Mass. The Vice-President of the Executive Council, the second minister of the State, has been struck down by the hands of the assassin. In this hour of national loss and national mourning, mindful of the steadfast and heroic figure who has been sacrificed, the Irish people will not falter. Mr. O'Higgins in his dauntless courage and unflinching determination had trodden the path blazed by Arthur Griffith and Michael Collins even unto death. Another great defender of the nation has passed away.

The Irish people may rest assured that the assassin's bullet will not succeed in terrorizing this country. There are and will be men enheartened by the noble example of the late Vice-President and, profiting by his labors, ready to step into his place and maintain the high tradition of devotion to the welfare and safety of the nation.

Later, however, in the Dail, in moving a vote of sympathy to the O'Higgins family in which the leaders of the Farmers, Labor, Independent and Redmondite parties all joined, he charged that there was a political motive behind the slaying and said:

Kevin O'Higgins had in the morning of his manhood brought to his motherland such generous offerings of labor and ability, and above all of character, that his life in its full maturity must have ranked among the greatest ever devoted to her service. The hands that struck him down struck at our common country. . . .

This crime is the fruit of a steady, persistent attack against the State and its fundamental institutions. On the heads of those who have devoted their energies to direction of that attack lies the blood guilt.

This crime will fail in its object. We will meet this form of terrorism as we met other forms of terrorism, and we shall not falter until every vestige of it is wiped from the land.

Republican headquarters, on Sunday, denied any responsibility on the part of their organization for the crime and on Monday Mr. De Valera added his personal denunciation of it to the Adjutant General's repudiation. Said Mr. De Valera:

The assassination of Kevin O'Higgins is murder and inexcusable from any standpoint. I am confident no Republican organization is responsible for it, or would give it countenance. It is the duty of every citizen to set his face sternly against anything of the kind. It is a crime that cuts to the root of all representative government, and no one who realizes what it means could do otherwise than condemn and deplore it.

At all events there were no immediate indications that the assassination was going to inaugurate any new reign of terror in the country, though some less kindly-minded press writers thus viewed it.

The murdered man was considered one of the strong men of the Free State Government. Born June 7, 1892, he was educated at Clongowes, St. Patrick's College,

**O'Higgins' Career** Carlow and the National University of Ireland where he received his Bachelor's degree.

While training for the law, his studies were interrupted by his entrance into the Sinn Fein movement. With the constitution of the Free State he became one of its outstanding characters. After filling other important positions in June, 1925 he was appointed Minister of Justice. Known for his fearlessness and conscientiousness in the discharge of his duties, he has long been hated by the friends of the Irregulars 1922-23, because as Minister of Justice in those years he was responsible for seventy-seven executions of the guerrilla foes of the new Government, among them being his close friend Rory O'Connor. It will be recalled that at the last Imperial Conference Mr. O'Higgins represented President Cosgrave, and only two days before his murder he had returned from Geneva where he had been a delegate to the convention there. On June 23, on the return of the Government to power he took over the Ministry of Foreign Affairs in addition to the Ministry of Justice, his appointment being approved by the newly elected Dail Eireann which re-elected Cosgrave as President of the Executive Council and O'Higgins as Vice-President. The opening of the session was critical as it convened under fear of trouble from the followers of Mr. De Valera. The preceding election of June 8 had been a hotly contested campaign in which he played no small part and showed his determination to uphold law and order at all hazards. Differing from De Valera he was unswerving in his position that the oath of allegiance should be scrupulously observed. Unquestionably his death is a decided loss to the Government.

**Mexico.**—The principal issue occupying the minds of the Mexican people continued to be the campaign for the presidency. Obregon's preliminary statement was so

**Presidential Campaign** violent and unbalanced that many in Mexico considered that he had lost his mind.

Others, however, pointed out that he probably knew what he was doing and would expect to be elected on the basis of his anti-American policy. Gomez, on the other hand, who was attacked as a traitor and a threatening revolutionist, showed signs of a desire to avoid violence. Passions, however, had already risen so high that it was difficult to see how peace could be maintained during the long campaign. The attitude of Morones, which had been causing much anxiety, was still a matter of conjecture, the latest being that he had declared in favor of Gomez, while others declared he would join the forces headed by Luis Cabrera and José Vasconcelos in an attempt to free the country from the yoke of militarism represented by the three present candidates.

News of the activities of the revolutionists centered mostly about the revival of attacks carried on in Jalisco. Great activity was noticeable under Gen. Felix Barajas.

**Disorders and Atrocities**

About a thousand armed men were said to be in possession once more of the region of Los Altos, which was the point at which the Government last month concentrated its forces. Meanwhile, persecution raged unabated. Along with a large group of murderers, "dope fiends" and other criminals sent to the penal colony of Islas Marias, were forty-three Catholics accused of sedition. These latter had all been condemned without any judicial process whatever, as has been the case in similar instances. At the same time, in Jalisco, the Rev. José Gabriel Flores, pastor of the town of Manatlán, was captured with an old man named Gabriel Orozco, father of two rebel chiefs, by the "Red Guards" and both of them were brutally put to death without any judicial process.

**Palestine.**—A severe earthquake took heavy toll of life and wrought great damage to property in Jerusalem and vicinity on July 11. The greatest damage was done in the Holy City and in the towns and

**Earthquake** villages to the north and east. Nearly seven hundred bodies were removed from the ruins, while the number of the injured raised the total casualties to several thousand. The shock, which continued for nearly a minute, destroyed hundreds of dwellings and injured many public buildings. Among the latter were the Church of the Holy Sepulcher, the Hebrew University, and several synagogues and mosques. The unsubstantial nature of the native buildings made the loss of life disproportionately high. Another factor was the narrowness of the streets, where many sought safety in vain from the falling wreckage. Rescue and relief work was promptly organized by the British police, in cooperation with various welfare organizations. The Holy Father sent expressions of sympathy and offers of assistance to the Patriarchate of Jerusalem, and wealthy Americans cabled funds to help in the relief work. The casualties were almost exclusively among the native population. No Americans or Europeans were reported among the dead or injured.

**Poland.**—Political observers found material for speculation in the recent exchange of courtesies between the Polish Government and the Holy See. It will be re-

**Pilsudski and the Vatican** called that on two recent occasions the President was delegated by the Holy Father to officiate at the conferring of the red hat, the recipients being the Papal Nuncio at Warsaw, Cardinal Lauri, and Cardinal Hlond, the primate of Poland. Premier Pilsudski, on the other hand, is credited with the initiative in the recent crowning of the Madonna of Vilna and in the solemn funeral ceremonies recently held for Juljusz Slowacki, a Polish nationalist poet who died in obscurity in Paris in the middle of the last century. Though the utterances of this poet had been hostile at times to the Church, the Premier made a point

of inviting the clergy to assist at the solemn transfer of his remains to their new resting place, and at the patriotic demonstrations held at that time. These friendly overtures on the part of the Premier, coupled with his personal acquaintance with the Pope, were taken in some quarters as signs of good will to Catholics and of opposition to the National Democratic party.

**Rumania.**—As was anticipated, the elections on July 7 were marked by a complete victory for the Bratiano Liberal Government. The Premier was returned to office with control of about eighty per cent of

**Election** the seats in Parliament. With the exception of the Hungarians and Germans in Transylvania, who won three seats, the National Peasant party, which was represented in the Cabinet of Prince Stirbey but refused to form a coalition ticket with the Liberals, will be the only other party to enter the lower House. The People's party of former Premier Averescu, the Anti-Semites, the Socialists and the Pro-Carol party of Professor Jorga did not win a single mandate. General Averescu himself was defeated in his old district. The seats in Parliament will be: Liberals, 190; National-Peasants, 60; National Minorities, 3.

**Geneva.**—The Three Power Naval Conference continued without coming to any further agreements. Indeed, it seemed only to bring out more strongly the differences between the British and the

**Naval Disarmament Conference** American point of view. Against the

British claim for limitation of cruisers according to type, the American stand for a limit according to global tonnage in the cruiser class remained unabated. The American position refusing the reopening of the question of capital ships was also not receded from. A proposal was made by the American delegation on July 7 that Great Britain and the United States should each adopt a limit of eighteen cruisers, of the 10,000-ton type, which would make a tonnage of 180,000, of which the United States already has 80,000 constructed. Out of the total limit of 400,000 each nation would be unrestricted in building cruisers from 7,500 tons down. However, all types must carry eight-inch guns. On the same day the Japanese expressed their wish to raise the Japanese submarine limit of the original proposal (36-54,000) to 70,000, which would bring it into a higher proportion than 5-5-3.

In an interview with the press on July 8, Mr. W. C. Bridgeman, Chairman of the British delegation, insisted that the British point of view in demanding small types

**Cruisers and Submarines** of cruisers was purely defensive, while the American insistence on a larger type was aggressive in its nature. This was countered on the following day by the observation of Ambassador Gibson that the British proposal called for the expenditure of an additional \$500,000,000 by the taxpayers. A provisional accord on submarines was proposed on July 8 by the Technical Committee, according

to which the maximum size of submarines was fixed at 1,800 tons, with five-inch guns and having an age limit of thirteen years. Both the American and the Japanese delegation opposed the division of submarines into two classes as proposed by the British.

A new turn was given the cruiser discussion on July 9 when Mr. Gibson proposed as a basis of argument that the American demands for big cruisers be raised

**Alternative Proposal** from eighteen to twenty-five, thus using up 250,000 tons of the 400,000 tons proposed in the compromise suggestion

on July 7. The following day, Sunday, July 10, the advisability of holding a recess in the Conference was debated by the British delegation. The relative positions of Great Britain and the United States, up to that date, may be summarized as follows. The British agreed to a limit of only 400,000 tons for cruisers, on the basis of the 5-5-3 ratio, on condition that only ten to thirteen 10,000-ton cruisers should be built by either party. After that each nation should be free to build what they wish with the balance of the tonnage. The American stand, however, required a much larger number of heavy cruisers in order to comply with our scattered naval bases, the figure being placed as high as twenty-five. Eight-inch guns would be strictly required, in order to prevent the arming of merchantmen. The Japanese, however, maintained that the total tonnage must come down to 250,000, thus placing the United States in a middle position between herself and Great Britain. They agreed, however, with Great Britain to limiting large cruisers to only 10-13.

The last reported British compromise proposal was for the proportion of 12-12-8 in heavy (10,000 ton) cruisers. This would mean the scrapping of four large cruisers

**A Final Proposal** by Great Britain, the building of ten by the United States, and the building of four by Japan. Cruisers and destroyers were to be considered together under one global tonnage, by which 550,000 tons would be allotted to Great Britain and the United States (350,000 for cruisers and 250,000 for destroyers), and 320,000 tons to Japan (210,000 for cruisers and 110,000 for destroyers). No further word was heard about the proposed recess.

The Catholic Rural Life Conference, to be held in Lansing, Mich., at the beginning of August, gives a special significance to an important article by John LaFarge to appear next week entitled "Catholic Light in Rural Darkness."

Other features of next week's issue will be "A Famous Catholic Landmark Passes," by Thomas F. Meehan; "The Cost of Bureaucracy," by R. F. Hampson; "Where the Money Goes," by Ronald Knox, and "The Summer Stage," by Elizabeth Jordan.

# AMERICA

## A - CATHOLIC - REVIEW - OF - THE - WEEK

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### Catholic Affiliation With Secular Schools

THE Sacred Congregation of the Holy Office has recently authorized a Catholic college in one of the Canadian Provinces to affiliate itself with a secular university. This permission, it would appear, has given rise in this country to a surprising degree of misapprehension.

The text of the letter of the Congregation has not been published, but it is clear that we here have an instance in which the Church, in view of the special conditions of a given case, authorizes a procedure which while not contrary to her legislation, departs from it in one or more non-essential details.

The law which prescribes Catholic schools for all Catholics, whenever and wherever possible, remains absolutely unchanged. In these days of lax thinking and laxer practice, this truth cannot be too often repeated. But the Church is not unreasonable. She knows that conditions may make the literal enforcement of this law either impossible or gravely inconvenient, and for this contingency she makes provision. Thus, as the Code plainly teaches, "it is for the Bishop of the place alone to decide, according to the instructions of the Apostolic See, in what circumstances and with what precautions attendance at such schools may be tolerated without danger of perversion to the pupils." (Canon 1374.)

What is certain from this legislation is that no Catholic student is to be encouraged to frequent a non-Catholic school. His presence there may be tolerated, but no more. It is *not* sanctioned, *not* approved, and is *not* to be paraded as an inducement for attendance by other Catholics. If we here repeat what has so often been rehearsed in these pages, the repetition is due to the fact that far too many Catholics are ready and anxious to minimize the law of the Catholic Church with respect to education. What the Church reluctantly tolerates, they ardently approve; what she earnestly strives to lessen, they as diligently labor to increase. We do not question their good

faith, but we do most gravely question the Catholic quality of their efforts. The Church permits many things, marriage with non-Catholics, for example, and education with non-Catholics, and she can extend her toleration to limits which make the unco' good shiver with apprehension. But she will never allow a compromise with principle, and she will never approve what she merely tolerates to avoid a greater evil.

Whether or not the local Bishop or the Bishops of a Province possess the right to approve the affiliation of a local Catholic school with a secular institution, without recourse to the Holy See, we do not, of course, presume to say. In the instance under discussion, it would appear that the proposition was submitted to Rome. Since the founding of a Catholic institution offering the desired facilities was not feasible, and further, since precautions against the perversion of the Catholic students were provided, the Sacred Congregation authorized the affiliation. But it is clear that the law of the Church on education remains unchanged. It is also clear that the authorization is for a special case arising out of special circumstances.

Finally, it may be remarked that these circumstances do not exist in the United States. Nor will they, provided we loyally work for the complete attainment of our ideal, "Every Catholic child in the Catholic school, every Catholic young man and woman in the Catholic college or university."

### The Wrecked Churches in the Valley

THE answer to our appeal for the sufferers in the lower Mississippi Valley was immediate and generous. Yet because their need is so great, we venture once more to bring the distress of our Catholic brethren to the attention of the readers of this Review.

The floods have subsided, but the work of reconstruction is little less than appalling. Thousands of families have gone back from the camps to find their homesteads a wreck. They have lost their crops, their fields, in many instances, their farm-appliances, and their live-stock. Up to the present, happily, there has been no notable increase in the death-rate. The physicians in the camps did their work so well that the threatened epidemics have been wholly averted.

While the physical needs of these refugees must be cared for, we cannot forget their spiritual wants. Hundreds of churches and schools have been destroyed or seriously damaged. The Red Cross, supported by general contributions from all over the country, will work miracles in providing food and clothing, and Mr. Hoover promises a plan by which the local banks will loan money on easy terms to put the farms in a workable condition. But as yet no one has proposed any scheme to restore a home for Our Lord in His tabernacle, or His home in the parish school.

We tried to make that appeal some weeks ago. Any contributions which our readers entrust to us, we shall be glad to forward to the proper authorities in the dioceses

of Lafayette and Alexandria in Louisiana, and of Little Rock in Arkansas. We know that the calls upon the funds of AMERICA's readers are many at this time of the year. But experience has shown us that our readers are generous, and that they understand the spirit of the old phrase which holds that they give doubly who give at once.

#### The Murder of Kevin O'Higgins

**O**NLY a few weeks ago, "Ireland's New Crisis" was discussed strongly but sanely by a writer in AMERICA. The results of the last elections, it was noted, placed the country in a situation as serious and as critical as any that has yet tried the faith of the Irish people since the resurgence of nationalism in the last twelve years.

The greatest number of seats in the Dail won by any party had been obtained by the present Ministry. Yet the Government, although outnumbered by its opponents two to one, persistently refused to form a coalition Cabinet. Parliamentary chaos seemed to be at hand. A thousand problems called for cool, dispassionate study and a solution; but what hope was there that these boons could be conferred by the warring factions in the Dail? No man might foretell what the next day would bring forth. One thing only was to be avoided: "a solution by violence and bloodshed, for Ireland has already shed too much precious blood in solving its problems."

Hardly had these wise words, written by a keen and sympathetic observer of Ireland's difficulties, been printed, when all true lovers of civil and religious liberty were shocked to learn of the assassination of Ireland's Vice-President, Kevin O'Higgins. Whether he was struck down by a crazed fanatic, brooding on imaginary wrongs, or by evil and misguided men who thought they did their country a service by setting at naught the solemn edict of God and man, is yet to be ascertained.

But let no one say that the act which brought death to Kevin O'Higgins was a deed that patriotism can sanction. Patriotism is a virtue. It has no fellowship with deeds of darkness. It is ruled and guided by justice and charity, or it is not patriotism, but murder, rapine, and pride.

Yet out of this blackness emerges the spirit that we associate with the Ireland sanctified by the sufferings of centuries of persecution for the Catholic Faith. The stricken man's first thought was for his soul. "Send for a priest," he whispered. And later in the day, strengthened by the Last Sacraments, Kevin O'Higgins went forth to meet his God with a prayer for his murderers. "I die at peace with my enemies and with my God. I forgive them all."

However bitter the sufferings that ungrateful children and unthinking aliens may inflict upon her, Catholic Ireland will triumph in the end. But it must be *Catholic* Ireland. If all else fade from their memory let Irishmen be mindful of the Faith that Patrick brought, the Faith of Jesus and Mary and Peter and Bride and of the thousand Saints that sleep in her hallowed vales and

mouldering cloisters—the Faith their fathers kept through the storm and the peril—the Faith that makes Ireland Ireland, and expands her influence throughout the world, wherever her exiled children go, bearing the lamp of the sanctuary and the uplifted Cross of Jesus Christ Crucified. To all lovers of freedom, Ireland holds up traditions that energize and encourage. But her highest, strongest, holiest traditions have their source in the Heart of Christ, opened for our sins upon Calvary.

In these is Ireland's salvation. If she pass them by for principles forged by an atheistic world, let her name be blotted from the roll of nations that deserve to live.

#### Madame Kollontay on Mexico

**A**FTER a year spent in Mexico City, where she had exceptional opportunities for observation, the Russian Lady Ambassador to Mexico has returned to her home, "on a leave of absence." Before she arrived there, however, she told some Berlin newspapermen just what she thought of the group now ruling our neighbor Republic. She is evidently profoundly disillusioned. Having gone down there with the highest of hopes, she now emits the melancholy conclusion that Calles and Morones "are false Socialists and take advantage of the labor element merely as an instrument of their ambitions." Morones' labor group, she further says, lacks "ideals," and "is a bourgeois crowd directed only by personal interests," and as for its leader, "it is not possible that he can develop Communism in any way, when he is exploiting the working classes for his own advantage and that of other groups."

This testimony to the truth, coming as it does after Carleton Beals' similar one in the *New Republic*, mentioned here last week, is highly interesting. First we are told that the Calles regime actually is perpetrating the ugly massacres we have charged it with; now we have another perfectly unbiased witness to the perennial truth that in Mexico the radical groups, whatever "ideals" they may have started out with, quickly become "realists" once the trough of the public money is set before them.

Madame Kollontay's remarks on the religious persecution are startling, to say the least. She bluntly charges that it was put into effect with no other object than to seize the Church's property. As to the sacred rights of the Mexican people to their own Constitution, she says that "the attacks against religious institutions are in reality political moves only partly concealed by the excuse of the Querétaro Constitution [1917], which the Government leaders of Mexico pretend to uphold as something sacred, and yet are the first ones to mutilate, to satisfy their ambitions." Incidentally, she makes the further remark that Obregon hopes to use the religious situation to further his candidacy to the Presidency, which, she adds, "is opposed by the majority of the Mexican people."

It is somewhat amusing to contemplate the bitter reflections of this Red lady, as she returns disconsolate from the failure of her mission to the darlings of the

July 23, 1927

Russian Communists in the New World. She found that, after all their lofty mouthings of love for the proletariat, they turn out to be only vulgar grafters after all. The Social Revolution, set up by Wilson and Bryan, protected against downfall by a loan of arms from the present Administration in 1924, aided even now, rumor has it, by a group of American bankers looking for money for Calles to pay his debts with, this famous Revolution is now revealed by those who ought to know, as the same old gang of robbers and murderers who fastened on the poor people of Mexico years ago and whom Blasco Ibañez, no conservative surely, blistered so savagely for their hypocrisy and tyranny that his book on them was suppressed in that country.

Madame Kollontay's opinions are respectfully submitted to the attention of the editorial writer in the New York *World* who recently called, in our official dealings with Mexico, for an understanding of "the aspirations of a foreign race."

#### Mr. Ford's Change of Heart

FOR a few days after his announcement that he had at last perceived the error of his ways, Mr. Henry Ford competed with Colonel Lindbergh and Commander Byrd, and not without honor, for space on the front page.

Now that the sensation has died away, rumor busily assigns a variety of reasons for Mr. Ford's change of heart. He has scrapped his task of exposing and expounding the crimes of the Jewish people; but why? No small part of Mr. Ford's penance will consist in the slings that suspicion will aim at him. The partisans of one class of critics say that since Mr. Ford needs money very badly he cannot afford to antagonize a people few in numbers, but great in influence. The Jewish people do not control the sources of ready money, they will admit, but their power in this respect is not to be despised. Moreover, do they not rule the forces that make and unmake the banks? Others declare, however, that Mr. Ford's new resolution comes after a close examination of the articles and pamphlets which, although published under his name, he never read. His repudiation of the charges they contain is that of every honest man, anxious to make amends as soon as he discovers that he has been guilty of injustice.

Whatever Mr. Ford's motives, he probably realizes at last the folly of allowing other men to write his opinions for him. As for his charges against the Jew, they always left us unconvinced. Some were trifling, and others serious; but light or grave, it always seemed to us that they were unaccompanied by any evidence which a man of sense could for one moment accept as conclusive. Mr. Ford's accusations may have been accepted by that class of literary and moral illiterates who take the *Fellowship Forum* and similar publications as Gospel truth; but by few others. Most men into whose hands these Detroit pamphlets fell were either amused or irritated. They felt it a pity that a man who could so usefully employ himself in making machinery should turn aside from his task

to take up that cheap and often degrading business of attacking a whole class of people. Mr. Ford could make a good car, but in making a good case against the Jewish people he was an abject and humiliating failure.

Yet there were exceptions. Just as here and there one finds an otherwise cultivated and intelligent man—Mr. John Jay Chapman, for example—whose credulity has no bounds when even a ludicrously unsustained charge is made against the Catholic Church, so there were some Americans who took Mr. Ford's diatribes at face value. These will refuse to believe that the Detroit manufacturer's repentance is sincere, and they will be able to find a thousand reasons for their stand. There are people in this country who applaud any attack on the Catholic Church and its members on the ground that the worst that can be said is less than the truth. We fear that others adopt the same attitude with regard to the millions of American citizens of Jewish affiliation.

Is it too much to hope that Mr. Ford's abandonment of a position which he, or his agents, strove to make distinctive, will induce the professional anti-Catholic to consider his ways and improve them?

Time alone will tell. Hundreds of men and women now live well on the proceeds of slander. They have a ready audience in those sections where schools and churches are few. Almost as fast as one of these sowers of discord drops into the grave—or the penitentiary—another takes his place. The fact that these degraded workers still exercise much influence does not speak well for the moral or intellectual status of the communities in which they reap their harvests of money and malice.

#### An Ex-Tramp and the Jesuits

IN a magazine whose garish covers glare from every news-stand in the country, Mr. Jim Tully, an ex-tramp, expresses his opinion of a group of Jesuits with whom he once lived. Possibly an injustice is done Mr. Tully in referring to him as an ex-tramp. He may still glory in that mode of existence. If so, we apologize.

Mr. Tully's contact with the Jesuits was not specifically academic. He was a scullery-boy in St. Xavier College, Cincinnati. "They were very kindly, lovable men," he writes. "I have never met such a group of civilized men since." Yet they did nothing remarkable. One always called him "My son," and the phrase touched the wanderer's heart. "It always made me feel as if I were not alone in the world." Another talked to him about Shakespeare: "glorious old man" was this priest, "he wore his great learning like a saintly gentleman." A third, the Rev. Francis J. Finn, S.J., gave him a copy of Tennyson. Mr. Tully relates that on a hungry day he sold this book for a dime, but later redeemed it for a quarter which a waitress had given him.

We have forgotten what moral this fable enforces. Perhaps it is that of the arrow shot into the air. Better still, it teaches the value of the little unconsidered deed or word prompted by a kindly spirit.

## Are Americans Becoming Ultra-Monarchists?

JOSEPH HUSSLEIN, S.J.

**W**E are living in an age of political experimentation. Old forms of government are replaced by their very opposites. And yet extremes often meet. The power of a despot, once vested in the hands of a Nero or Caligula, can be wielded just as effectually by a clique that terms itself "Liberals." The semblance of representative government exists without the reality. "Liberty" and "Democracy" are blazoned on the banners and trumpeted to the corners of the earth, yet in their names are done deeds that would make angels weep.

In the same manner it is possible that under the name of monarchy true democracy may really exist. Names in politics and governments often signify but little. It may come as a surprise, for instance, to many to be told that two of the most clear-sighted of all Socialist writers, Sydney and Beatrice Webb, envisaged their future Socialist State, not as a republic, but as a titular hereditary monarchy.

So complete, in the view of these writers, is the practical separation of the Crown from government and administration in England that Socialists would find it highly desirable to keep, in all its essentials, the existing monarchist headship. And such the authors believe was the common wish of their English comrades.

It is clear, therefore, that the time has come when we must no longer class governments according to their labels. This fact has never yet been sufficiently insisted upon. The lack of understanding in regard to it, particularly on the part of the American people and the American press, has often led to serious confusion and has been productive of great harm. As a consequence sympathy and good will are often bestowed where they are least deserved.

The Church herself expresses no preference whatsoever for any form of government. Monarchy and republic are alike good to her, provided they have a just right to their existence and are promoting the true welfare of the people. "In her relations with political powers" wrote Pope Leo XIII, defining the position of the Church, "she abstracts from the forms of government which differentiate nations, and treats with them concerning religious interests" (*Au Milieu des Sollicitudes*). And still more fully, in his great Encyclical "On the Chief Duties of Christian as Citizens," he thus outlined her attitude:

The Church, the guardian always of her own rights and most observant of that of others, holds that it is not her province to decide what is the best among diverse forms of government and the civil institutions of Christian States. Amid the various kinds of State rule she does not disapprove of any, provided the respect due to religion and the observance of good morals is upheld.

While the Church expresses no preference for any of the diverse forms of government that keep within the

bounds of Christian principles she does not prevent her philosophers and political economists from stating their own views upon this subject.

Blessed Robert Bellarmine is of the opinion that in the abstract monarchy is the most perfect form of government in so far as it is the form we find in God's government of the universe. He alone is Sovereign Lord of all, while even as Man Christ is King of kings and Lord of lords over all the sovereignties of the earth, whether monarchies or republics.

Again, it is perfectly true that in its spiritual government the Church is a monarchy. Christ founded it as such. He built His Church upon Peter and gave him the keys of His Kingdom. The spiritual power of the Pope comes to him, not by the consent of the governed within his spiritual realm, but directly from God. It does not lie within the power of the governed to change this form of government. It must remain to the end of time as Christ instituted it. Catholics should be careful not to confuse their ideals of political democracy in the State with the divinely established and spiritual sovereignty existing within the Church.

Yet it is equally true that, while the Church is essentially a spiritual monarchy, many and most beautiful democratic elements exist within her. In fact the democratic spirit thus expressed in the Church is nowhere equalled upon earth or even remotely approached. There is no rank of society from which the Supreme Pontiffs have not been chosen, beginning with the fisherman Peter. The title on which they most pride themselves is "Servant of the servants of God." The same may be said of all other ecclesiastical titles and dignities. There is no such leveler of high and low as the Eucharist or the confessional. The Church proclaims aloud and emphasizes, as no other society has ever done, the great truth of human equality on which all Christian liberty and democracy must be based: "There is neither Jew nor Gentile: there is neither bond nor free: there is neither male nor female. For you are all one in Christ Jesus" (Gal. iii. 28).

But besides monarchy and democracy there still remains a third basic form of Government: aristocracy, or "rule by the best," although the term has now practically lost its original meaning in the popular mind. The element of true aristocracy, in the original sense of the word, is found in the cardinalate and the episcopacy of the Catholic Church.

When now we come to the civil or temporal government it is evident that a blending of the three basic forms becomes far more imperative. Here again Blessed Robert Bellarmine laid down the fundamental principles on which all practical governments must be based. His discussion

of this matter may be sufficiently followed by those interested in the long quotations given in the first chapter of Dr. Rager's "Democracy and Bellarmine."

A recent writer refers to the great Cardinal as a monarchist. Yet the particular form of temporal government which Bellarmine outlined as the one to be most prudently adopted was by no means a simple monarchy, but something quite different. It was the blending of all the best elements to be found in each of the three basic forms of government. Writing in purely monarchical days Bellarmine naturally described it at times as monarchy blended with aristocracy and democracy. Living in the age of democracies we ourselves would speak of it as democracy blended with aristocracy and monarchy. It may be viewed in either way.

As Americans it is our conviction that the Constitution and Amendments bestowed upon us by the Founders of the American Republic constitute one of the most perfect combinations of the virtues of all three forms of government, which Bellarmine wished to see blended into one single governmental system.

But if the wisdom of Bellarmine is now universally approved, let us realize how in that other day of absolute monarchy and of the general acceptance of the Divine Right of Kings, it was a brave and bold thing for the great Cardinal to stand forth in the highway of the world and oppose himself to the madly crashing chariot of royal usurpation. In the veins of Bellarmine himself ran strains of royal blood, yet he would not allow the rights and liberties of men to be crushed to earth. More terrible words than he no man uttered regarding the dangers surrounding a throne.

Saul, as a private citizen, was an excellent man. Made a king he became the worst of men, lost his crown and probably his soul. David, when not yet elevated to the throne, was so kind that he would not inflict the slightest injury upon Saul. Made a king he murdered his trustiest friend and defiled himself with the sin of adultery. Solomon, the wisest of monarchs at his accession to power, soon fell so low as to adore idols (*De Officio Principis*).

Absolute political monarchy, therefore, unchecked by constitutional and other limitations, was looked upon by Bellarmine as too great a power to entrust to mortal men. God never intended, he protests, that His people should have absolute kings, such as the Gentiles had. Absolute aristocracy was regarded by him as equally unfeasible, leading to divisions and feuds. Absolute democracy, finally, without any one in authority, would be the worst of all forms of government, since it would normally end in mob rule and anarchy. Nothing could be further from American ideals.

The need of the element of monarchy in a democracy, or in other words of a stable central government, Washington, Madison and Hamilton understood as well as Bellarmine. They therefore began their work of democracy by giving the American Government that unifying quality of monarchy which, as Bellarmine explained, se-

cures for a commonwealth peace and order, strength and power, stability and endurance, readiness in action and efficiency in administration. All this was provided by what we call the Federal Government.

But not to prove dangerous, the element of monarchy must be counterbalanced by that of aristocracy. In a democratized monarchy, as outlined by Blessed Robert Bellarmine, there must be able and good men to counsel the monarch. More than this, they themselves must enjoy independent jurisdiction within their own respective provinces, although subject to the central government so far as is necessary for the unity and welfare of the realm.

This medieval idea, so startling in the days of Bellarmine, was carried out thoroughly by the founders of the American Republic. Together with a well-established central Government they maintained the full sovereignty of the States. Thus monarchy was blended with aristocracy and the power of the Federal Government was duly offset by the indefectible rights of the sovereign States. It was Bellarmine's idea to perfection.

But here precisely is displayed the unwisdom of our latter days. Americans are rapidly becoming ultra-monarchs. They are casting off the restraints upon absolutism which Blessed Robert Bellarmine insisted upon as essential to popular liberty and safe government. Our ancestors drew up their ten Amendments to the Constitution as restrictions upon the Federal Government, as restrictions, in other words, upon what else must become monarchistic absolutism. Today men are engaged instead, in withdrawing functions and power from the sovereign States to confer them upon the Federal Government. We are even cynically told that there are no sovereign States. This was pointed out recently by Governor Ritchie, of Maryland.

Interpreted in the light of Bellarmine's doctrine, which is undeniably correct, we are drifting towards an elective monarchy. Whether its excessive power is vested in a Federal Government at Washington or in an elective royalty makes but little difference. Men are recklessly disregarding the wisdom of the Founders and the teachings of Bellarmine, which urge them to defend against all odds the sovereignty of the States as the safeguard of their freedom. Under no plea may we yield up one jot or tittle of that invaluable State sovereignty so sacredly bequeathed to us as a check on monarchism.

The third element in good government is democracy. On this I have already dwelt in a preceding article. All the fundamental principles enshrined in the Declaration of Independence were proclaimed by Blessed Robert Bellarmine and flung by him as a gauntlet to the world of his day, mad with the theory of the Divine Right of Kings.

In the new Republic of the West the dream of Bellarmine was to come true in a Government combining the best qualities of monarchy, aristocracy and democracy. Shall we cast aside this heritage for an unbalanced monarchism, by yielding to the Federal Government the functions and powers of the sovereign States?

## On Three Names

G. K. CHESTERTON

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WHEN I was in Warsaw I had occasion to pass and re-pass the statue of Copernicus, the father of all modern astronomy and the first man to work out, though not the first to throw out, the theory that the earth goes round the sun. He sits there with his astronomical globe, looking down the main thoroughfare of the newly-liberated capital of his country; and I have seen something even more impressive, the original brass globe itself, the instrument with which he worked, preserved in the University of Cracow. He has always been one of the great glories of Poland; though I am aware that the German professors have attempted to prove that he was really a German. But as they have done the same for Virgil, Dante, and the Twelve Apostles, I am inclined to think tradition has more of the sobriety of truth.

When I came back to England one of the first periodicals I happened to pick up was the American *Bookman*, which represents the most enlightened and even advanced type of culture in America. It is advanced in most of the things in which America is backward; and in many things America is very backward. It is not surprising, therefore, to find an article on the subject of Evolution, which is a defense of the Darwinian tradition for all the world as if it were something new. But it is rather surprising, and even intriguing, to find in this scientific article the following sentence apropos of Fundamentalism: "Some have said that the present agitation will some day be looked at with as much amusement as we now look back on the Holy Inquisition and the treatment of Copernicus, Galileo, and Giordano Bruno, burned at the stake."

I do not believe very much in any scientific discovery lost to the world with Giordano Bruno. But surely it is going rather far to say that we look with amusement on his being burned alive. This persecuting spirit in the Evolutionist of the *Bookman* seems to rise to rather wild heights in exhibiting this demoniac glee. But I should like to dwell a little on the significance of those three names, thus strangely lumped together, as an example of all that vast popular ignorance which is nowhere more marked than among those who profess to be teaching science to the people.

What does the author of the article mean by talking of the treatment of Copernicus? Does he think that Copernicus was ill-treated by the Holy Inquisition? Does he think that Copernicus was burnt at the stake? Is that the historical incident that convulses him with amusement and hilarity? I fear he will have a difficulty in finding that amusing historical incident in history. The treatment of Copernicus consisted in being made official astronomer in Rome under the immediate patronage of the Pope; and

giving regular lectures on astronomy to the day of his death, without ever being convicted of any shadow of heresy. And he had advanced the theory of the earth going round the sun nearly a century before Galileo; a fact which is admitted by everybody in everyday speech and terminology. We talk about the Copernican astronomy and not the Galilean astronomy.

The fact undoubtedly makes the quarrel with Galileo more puzzling and not any more creditable. The popular Protestant version of it (which is quite incorrect) is used only to discredit us; but we have never pretended to think it particularly creditable. All that need be said is that a particular tribunal of Catholic theologians, at a particular moment in the seventeenth century, showed almost as much alarmist impatience and intolerance as did the Protestant authorities about the same suggestion at the same time. For Galileo was rather more respectfully treated by Rome and the Cardinals than he was by Milton and many of the most enlightened of the Protestants. But the case of Galileo is a real case: and even the mere name can be thrown at us by those who know nothing of the case. What I want to know is, why the scientific gentleman thinks he can throw the name of Copernicus at us as well. I suppose he goes by a strange sort of undistributed middle. Galileo was condemned by the Inquisition, and he was a great astronomer. Copernicus was a great astronomer; so he must have been condemned by the Inquisition.

As I say, I think there is something to be learnt from that triad of names. There is something rather drearily familiar about two of them; though the writer in the *Bookman* must have the credit of the positively first appearance of the great Pole in that company. But the names of Galileo and Bruno have been printed side by side in every secularist pamphlet or Protestant work of controversy that I have seen since my childhood. The perpetual repetition of these two names has in itself something suspicious about it. One would think there had never been any other scientific discoverers. One would think there had never been any other intellectual martyrs.

As a matter of fact, one of them was a highly dubious sort of discoverer and the other a very mild sort of martyr. I have said that I can only wonder wildly what the writer means by the treatment of *Copernicus*. But I might well ask, with a certain curiosity, what he means by the *treatment* of Galileo. The treatment of Galileo's thesis was harsh and hasty and most unfortunate. But the treatment of Galileo was really very mild and moderate, by the standard of contemporary government, and certainly by the standard of Puritan or Protestant government. It consisted in being kept in more or less comfortable seclusion for a time, in touch with his family; it cer-

tainly does not deserve to be mentioned in the same sentence with burning at the stake, that amusing reminiscence. Bruno has in that respect a much more dreadful dignity; but his death was perhaps the most dignified thing about him. He certainly was not a scientific discoverer in the sense of Copernicus or even Galileo. He was not even a philosopher who left a school of philosophy. Does anybody today talk about having a Brunoese philosophy? Does anyone refer to being in a Bruno-esque state of mind? Does anybody say casually, "To a Brunonian like myself—" ? But we do all say quite casually, "The Copernican system."

And that use of one out of the three names suggested a sort of notion to my mind about names as a test of tradition. Perhaps the best test of success is rising from the limitation of a capital letter to the triumph of a small letter; for as the fame grows large the letter grows small. When a name changes from a proper noun to a common noun, it has really become a part of common sense. Galileo and Bruno will go on being printed in gigantic letters in the rationalist pamphlets, by people who have never heard of any other historical characters and who wish to air their historical information. But I can quite imagine "Copernican" coming to be printed with a small c. I can easily imagine it, because this has already happened to a long line of other great scientists who were good Catholics. They have passed so completely into common use that they have become common nouns. They have borne fruit so fully and widely that we have forgotten that they were ever proper nouns. They have achieved the immortality of lower-case.

If you want to know what the Catholic culture has really done in physical science, and how much truth there is in the tale of an eternal war between the two, make the simple experiment of looking at these words that have lost their capital letter. The new science of electricity, now most startlingly transforming the world, is simply compact and built up of the names of Catholics. Only the names have become common phrases or technical terms. All electricity is measured in volts; after that very credulous and superstitious Papist named Volta. They are also measured in amperes; and Ampere of course was another Papist. Even in popular speech men talk of a thing being galvanic; though they never heard of Galvani, and certainly never heard that he was a Tertiary of St. Francis.

It is curious that, although Galileo really was a great astronomer, we do not talk casually of some pattern of telescope as "a galileo." Galileo must keep his big capital letter for advertising purposes. He must appear on the headlines and handbills as doing his great duet and double star turn with Bruno. But we do not advertise Galvani as they advertise Galileo. People like Volta and Ampere do not boom their own beliefs, as do the others their unbeliefs. Even their own personal names fade into impersonal scientific symbols. Perhaps we have no talent for advertising; I hope not. But if we had, we should be perfectly justified in writing in large letters of The Catholic Science of Electricity.

## Courting the Men

ELLA M. E. FLICK

WHEN analyzing the single woman problem we have to divide the subject into willing and unwilling spinsters. About the former class we have perhaps already said "enough and plenty." Concerning the latter set there is much that might still be said. Everybody knows at least one maiden lady who "doth protest." But modern as we are today the world has not yet come to the point of female proposals!

The question of the unwilling spinster who much desires to add Mrs. to her name, but unfortunately can find no such opportunity, is one of vital interest at the present moment. "Slow Clubs," "Matrimonial Bureaus," "Correspondence Societies" are but a few of the ingenious inventions created to meet the situation. Some individuals have gone to such lengths that their very urgency forestalls success.

It is a very old story! Eve started the stone rolling when she invited Adam to eat of her apple. It would have been more maidenly to have allowed Adam to coax or even force her into eating that pretty red shining ball. But alas the Bible story runs differently. No doubt Adam found it a very bitter fruit all in all. Ever since that day man has been chary of woman's proposals—he would rather stalk his own prey!

Apparently woman can be too independent—at least from the masculine viewpoint. The history of the past seems to point out the fact that female dependence is an incentive to man. It encourages him to work; to make a place for himself; to take care of woman. Grandmother waited to marry until her future husband had sufficient money to keep two. The girl of today is quite eager and willing to go half on that "keep" only to discover later on that it was rather a poor bargain. Will the girls of tomorrow go a step further and undertake the sole support of the home as one of the newer privileges of marriage?

It has been pointed out that this new independence on the part of woman makes man satisfied with small wages. Some say that it has been the death blow to ambition and to chivalry. Also it has led up to the accusation that women today are courting the men. Is there any truth in this assertion or any foundation for such a statement?

Undoubtedly the girl of today has taken over many of man's life-long prerogatives. She calls man on the 'phone lest he might not call her. She buys theater tickets for two in fear he may neglect to do so. Practically all her dates are of her own make and asking. It is very logical for the young man to arrive at the conclusion that all the present-day maiden wants is his charming company.

The modern male species knows all about this new courting plan and in many cases takes to it like a duck to water. He has the rules of the game down to a fine art. "Never spend a penny unless you have to" is the general working principle. Instructions to the uninitiated would probably include the following outline: "Take all

you can get. Be sure to find a good place to eat Sunday night supper free of charge. Keep your eyes open for dates with a girl who owns a car. Cultivate summer friends with a home at the shore."

Girls of today are well aware of this situation and try to outdo each other in attracting male admirers. The up-to-date question of the hour is "What can you do by the boy friend?" He is off to the highest bidder. In the general round-up mothers can help considerably. Getting Susie married is more expensive than it used to be but parents are more liberal in campaign expenditure. An itemized memorandum of one extensive effort might run something like this: three dinners a week for three years; the family car every night from nine to four; free access to papa's best cigars; tickets to all the big dances; box at the opera; house at summer resort for two seasons; chaperoned trips with mamma to Florida or Quebec; final and most successful effort, getting young man a steady job.

All this of course must be led up to gradually. Wide-awake parents start their young lady off early in life —under three if possible. She must go to the correct kindergarten to meet the right people. She should play, study, travel with the correct crowd. If daughter is the kind of a child who talks to newsboys, has an inborn taste for mud puddles, likes tadpoles better than butterflies, the problem may become very difficult. In fact the campaign may be a money-losing proposition for mamma and the young maiden may turn Old Maid by choice.

The required education of would-be competitors in the marriage market comes higher today. And like everything else it is "going up." Foundation for such a run ought to include a course in driving a high-priced car. It should give proof of the capability to hold down a good paying job as evinced in a certificate from some well known university. A guaranteed sum in bank against shortage of money after marriage is very encouraging. An absolute necessity is the ability, natural or acquired, to flatter a man into a proposal, (four years' college or the equivalent). Add to this as post-graduate course two years' training as nurse with one year's cooking...Take care of me, pleads modern man!

One of the difficulties of the schedule is that when a girl takes on a new hand in the game she does not know how long the suit may last. "It may be for years and it may be forever." Life-long engagements are more common and more popular than they once were. Entertaining her would-be suitor sometimes becomes a habit. She takes him under her wing, as it were, and it is such a very comfortable wing that he refuses to dislodge himself. At bridge, dance, week-end party it becomes the settled thing to ask Mary to bring Charles. Mary, seeing her other chances fade away, concentrates harder than ever on said Charles and keeps on waiting. Thus is many a young maid wooed into spinsterhood!

Among the unwilling Old Maids are to be found many who cannot afford to play the new game. There are also girls who are much too proud to play it. Once in a great

while may be found a maiden too shy. Such as these refuse to take what comes their way in the line of suitors and they will not compete for those they really want. It is an old bromide that every girl can get married if she wants. Sure she can. But she cannot get what she wants. The right man never crosses her path. And she will not deliberately cross his. She is an old maid by circumstances not by conviction.

Courting the men has always proved a boomerang. At least so far as eliciting a proposal out of the warfare is concerned. Regarding the male sex the world has long predicted that the harder you chase them the faster they run. From time immemorial man liked to be the pursuer not the pursued. "Sit pretty and wait," says he. "Maybe before you die I will come for thee." And she sits. And he flits....a very pretty drama in many acts!

## San Alfonso in New Jersey

CHARLES S. HOFF, C.S.S.R.

RETREATS for laymen are part of the work of the Congregation of the Most Holy Redeemer. St. Alphonsus Liguori, the Founder of the Redemptorists, embodied in his Rule specific regulations for laymen's retreats, and enjoined upon his communities the duty of conducting these Spiritual Exercises for Catholic laymen.

In European centers these retreats have always been a feature of the Redemptorist Apostolate. In 1925, with the approbation of the Right Rev. Thomas J. Walsh, D.D., Bishop of Trenton, N. J., the Redemptorists opened Villa "San Alfonso" at West End, Long Branch, New Jersey, dedicated to week-end retreats for laymen. In 1926, Right Rev. Bishop Walsh, the promoter and friend of these retreats, personally interested His Holiness Pope Pius XI in the West End retreat movement. The Holy Father approved the work, and graciously granted his Apostolic Benediction with a Plenary Indulgence to all retreatants of San Alfonso.

To offer our laymen a resort in keeping with the New Jersey coast attractions, yet secluded and private, the spacious estate of the late Anthony Brady was acquired. This beautiful property is situated at West End, Long Branch, N. J., fronting on the Atlantic Ocean and facing the famous Ocean Boulevard. The location is commanding, overlooking the highest bluff over the mighty waters. The buildings are large, well-constructed, commodious, with the appealing charm of home. The house accommodates fifty retreatants. The chapel is devotional. The dining-room mirrors the deep blue sea, while the sun parlor with its large windows opens on the water-front, where ocean liners pass and repass on the way to and from New York City. Beautiful gardens and extensive lawns carpet the entire estate. Mr. Brady prided himself in securing this magnificent gem of seashore property, and today the Redemptorist Fathers are happy to have it for our Catholic laymen for week-end retreats under the title of San Alfonso.

Indeed, San Alfonso appeals to the layman as a place

for a week-end retreat. The environment is uplifting, ennobling, reminding one of Eden when man walked with his Maker in innocence and happiness, in confidence and friendship. The natural charms of the place do not in any way, however, militate against the privacy and seclusion necessary to the retreatant. Like St. Augustine in his meditations by the shore of the ocean, the retreatant is impressed with the power, the immensity and the blessings of God, who speaks to the receptive religious soul. God and self are reflected in the loftiest thought of inspiring greatness and humble dependence.

With these physical attractions and advantages, the important work of the retreat may well succeed according to the mind and the spirit of St. Alphonsus. That great master of the human heart fully grasped the spiritual status of the layman. As a layman in the world, he had attended these salutary retreats; as priest, missionary and bishop he bequeathed to his spiritual son golden rules to convert, save and ennable the soul of his fellow-men. His saintly heart throbbed to instruct and enlighten man and to enrich him with lessons of true happiness and consummate success. No moralist ever scientifically proved the human heart and unfolded its splendor and its beauty, its weaknesses and its ills more profoundly than did this holy Doctor of the Church. No theologian propounded and answered the intricate problems of the soul more clearly than did this Saint and scholar. Retreats for laymen, he tells us, are days spent in retirement and seclusion, apart from business, home, and social duties, to attend to life's great business, the priceless immortal soul. To know and appreciate oneself is, with God's ever ready grace, the one way to succeed in life. All real happiness and greatness flow from these as from the source of the uncreated Wisdom and Goodness. The retreat focusses the mind on the eternal, abiding truths of God. The heart is replenished with the light and gifts of the Holy Spirit, and the soul is, as it were, re-created, created anew, a noble, an upright, a conscientious, a supremely happy soul. How often the words of the Apostle re-echo in the retreat: "Lord, it is good for us to be here," and, at the close of the retreat: "Stay with us, Lord!"

These marvelous blessing of the retreat permeate the entire being of man. Duties to God, duties to himself, to home, to fellowman, are silver threads that glitter throughout the whole fabric of the retreat. They have a meaning and a binding-force perhaps not understood before. And withal they present themselves naturally. Cardinal O'Connell in view of the times says: "The time has arrived, when we, as sincere men, should look into our innermost hearts, and by honest self-examination prepare for ourselves and our beloved country a great future, founded not on flattering falsehood but on stimulating truth." A prominent attorney in a recent address to a Holy Name Society, giving his impressions of a retreat, avowed that no wealth, not the entire world, could enrich his heart with peace and happiness as did the week-end retreat.

Difficulties present themselves to the mind of the layman when he is invited to make a week-end retreat or to join the Retreat League. It is alleged that business hours forbid a week-end retreat. The time for a retreat at San Alfonso extends from Friday night's opening address at 9 o'clock to the closing exercises Sunday evening at 7 o'clock. A prominent business man lately expressed himself thus as to the difficulty of leaving business: "I put off my retreat a long time; I am sorry I did so. All of us can take the time, if we will, and can arrange our affairs beforehand. We owe this to ourselves."

Thanks to our Catholic wives and mothers, home-ties seldom prevent men from attending the retreat. The blessings and happiness that the retreat radiates in the home stimulate the Catholic household to bid Godspeed to father, husband, son, or brother as he departs for the retreat. A warm, sincere welcome is extended to them on their return. The ties of religion bind anew what is dearest and most sacred in life.

Nor does the parish-spirit oppose in any way the week-end retreat. Our Holy Father Pope Pius XI, now gloriously reigning, sanctions these retreats, and in a letter dated July 22, 1922, recommends them to our Catholic laity. The Right Rev. Thomas J. Walsh, D.D., Bishop of Trenton, personally sponsors the work of San Alfonso, and invites the cooperation of the clergy and the laity to promote the success of this retreat movement.

Pecuniary considerations naturally present themselves when there is question of arranging for the week-end retreat. San Alfonso asks for no fixed contributions. The Rules of St. Alphonsus declare that free-will offerings pay the current expenses of the house.

Lastly, the religious tenor of a retreat is a mountainous obstacle in the reasonings and imaginings of the uninitiated layman—too much religion, too much piety, too much routine chapel-service. Yes; there is time for prayer, for self-study, for instruction, for reading, for rest and recreation. Yet those who know manfully acknowledge that no happier, more complete, satisfactory, delightful day can be spent in life by a layman than at the retreat house. The days pass only too quickly and culminate in supreme happiness and joy.

In conclusion, the words of the Rev. Thomas U. Reilly, a supporter and promoter of laymen's retreats, address themselves to every layman: "A man is truly happy when he is square with God and with his fellow-man. It is the grace of God, living in his soul, that makes him happy on earth. A Catholic who lives up to his Faith cannot help but be a true American. If he is true to his God, he will be true to his country and his fellow-man."

#### TE DEUM

Your voice is a young wind at sea  
Crying through white sails of far ships.  
I am a note blown from Your tremulous lips,  
A low quavering note in a minor key.

C. T. LANHAM.

## Is the Drama Decaying?

ELMER KENYON

**T**HE present decline in the art of the acted drama in America implies stagnancy in spiritual growth. Hamlet said, "The play's the thing, wherein I'll catch the conscience of the King." And did not his creator write "Hamlet" and his other masterpieces as do all great dramatists, with the flaming conviction that "the play's the thing wherein I'll catch the conscience of Humanity?" Edmund Burke never spoke lightly; so that when he said that "the stage, indeed, may be considered the republic of active literature, and its history, the history of the state," his statement may be considered conservative and deeply weighed.

With these principles established, let us suppose that education were to become completely "jazzed," that only "up-to-the-minute-stuff" were read, that not a single book older than the current year was to be so much as mentioned. Many young folk, no doubt, who now are bored with the compulsion of mastering the best that has been thought and treasured through the ages would go to school not only "with shining morning faces" but no longer "like a snail unwillingly." Yet since the vast majority of books published last year are already forgotten this year, of what value would be education that fed upon books that vanish like the desert air? Would not such misguided students soon ask with Banquo, "have we eaten on the insane root or were such things here as we do 'speak about'?" What they would "speak about," the world of culture may have no use for, because only tried and tested literature actually goes on making up our heritage of thought.

Unfortunately, the stage in America at this moment deals only in such "up-to-the-minute stuff;" and, hence, audiences are as empty-headed as would be those hypothetical students. As a result, in the last fifteen years, over six hundred legitimate theaters have completely disappeared. Whereas the grandfathers and possibly some fathers of our readers lived in a period when over twenty-five actors of great force and popularity toured the country in the classics of dramatic literature, not a single first-rate actor can afford to do so today. So that while boys and girls in Czechoslovakia have had a chance to see the whole cycle of Shakespeare's plays, American boys and girls who speak his language—approximately—are lucky if they have seen two or three. What is true of Shakespeare is a key to more general reasons for alarm lest the professional theater outside of two or three large cities pass away altogether.

Of this state of the theater, nationally considered, the journalist of New York reviewing the antics of Times

Square and its artificial promotion of theaters for thousands of daily visitors rarely takes account. Indeed, from his reviews, the editors of nationally read journals are led to characterize the degradation of the stage in Manhattan as symptomatic of the conditions of the theater of the one hundred and ten million. No error about the trend of drama, by and large, is more common and more egregious. If it were realized that for every new theater added in New York to make the Whalen Censorship Law seem more vitally necessary, fifty theaters in the rest of the country had passed out of the field of spoken drama, conclusions would be compounded of certain distinctions.

The tide of vicious plays luring packed houses in New York is a purely local phenomenon to be explained by the craving of fly-by-night visitors for sensation. Most of these pieces leave Main Street apathetic, for the simple reason that the buyer in a New York hotel is not your plain bourgeois back home and the hand-picked intellectuals who make audiences for a high-brow drama on Broadway have too few kin scattered about the land to make an impression at the box office.

The people in the open spaces are in fact obviously attending the theater less and less. The causes for this increasing apathy towards the spoken drama outside of New York are plausibly assigned to the vogue of the motion picture, the radio, jazz dancing, the touring car, daylight saving, and general post-war frivolity. But aside from the usually stressed absorptions of the public in mechanics, there are conditions which, though scarcely noticed by analysts, play a no less heavy role in divorcing the drama in the theater from the crowd upon which all vitality depends. (1) The social ideas of a chaotic era; (2) the transition from personal management in playhouses to impersonal control from New York by speculating owners of real estate; (3) the intellectualizing of drama far in advance of the growth of the people; and (4) the recourse to sophisticated satire and the raw exploitation of sex.

Of some twenty-six plays selected by the writer as the most promising to see among the crop of the season on Broadway, the majority are marked by a bludgeoning realism, an opaqueness common to the photography of journalists, and a meretricious use of sex to stimulate emotions. The piece widely esteemed the best of the year is so barren of spiritual beauty that, in its insistence upon the futility and physical liabilities of marriage, it carries no suggestion anywhere of higher values and motives that can, and do, transform a union above the material exchange of bed and board. Rather this drama remains on

the low plane of proving that sex satisfaction may agreeably be had quite without the responsibilities entailed by a ceremony.

While it may be argued that the dramatist is justified in identifying himself so completely with his "cases" that he seems to have no *Weltanschauung* superior to that of his characters, may write, in short, without an artist's vision as though he were a reporter with a notebook, the point may pertinently be advanced that plays which merely dump reality upon the stage for the cynical guffaws of sophisticates run the certain risk of chilling the theater to a temperature that will congeal that larger part of the public which, fortunately, takes to the play more heart than mind.

To those who will not realize this fact, the vogue of "Abie's Irish Rose" is a mystery. But to those who analyze in "Abie" the elements of sentimentality, stock situations like the opposition of parents to romance (stooped to, if you please, by Shakespeare in "Romeo and Juliet"), homely humor, and roughly hewn recognizable types, all meeting the common sense of the man on the street, the conclusion will up that Anne Nichols has been giving to audiences both in England and America what they have been denied by the over-intellectuality of our greater playwrights.

The vast crowd upon which the run of a play must depend in its tour across the country has not kept pace with the new psychology, science, and art of the dramatists. When Galsworthy at last wrote a play that enabled George Arliss' press representative to report record-breaking houses in all parts of the country, it proved to be "Old English," the least intellectual of all of his work and the most nearly like the simple characterization of an earlier day. It dealt with no problem; it merely characterized an amiable rascal; and it enabled a great actor, George Arliss, to create an illusion in the theater without shocking the sensibilities of your plain, average men and women. In touring for two years, playing in towns where the spoken drama had become a rarity, he demonstrated that the public which once had annually enjoyed Joseph Jefferson in "Rip Van Winkle," a part kin-brother to Old English, still longed for heart-interest, pathos, and elemental humor. These, such current successes as "Saturday's Children," "Chicago," "The Road to Rome," *et al.*, do not provide, but "Abie's Irish Rose" unmistakably does.

"Trelawney of 'The Wells,'" another piece redolent of the old days and accounted too sentimental by New York reviewers, recently ended a triumphant tour that had moved 'cross country to the coast.

"The Great God Brown," by Eugene O'Neill, may be a great play in a theater for the exodus of the Grand Central or Pennsylvania stations, but even the theatrical managers have learned to know that it is less than the desert air to the millions of the hinterland.

Poetry and the novel may flourish on their virtuosity in form and substance, because a few thousand readers garnered from one hundred and twenty million are sufficient; but the play lives only on the suffrage of the

crowd; and if the dramatist will not learn to subdue his wisdom to the theater beloved of that crowd, he must be patient to wait for success in the broad spaces until the diffusion of culture becomes general enough to close the gap between himself and those whom he addresses. That the dramatist might have had a better chance to force growth in his audiences had not mechanics given to the public diversions adapted to a lazy state of mind, goes without saying. As it is, Mahomet, at present, must go to the mountain.

Of the mood of the people in our large cities the clearest evidence to hand is a letter to the writer from Frank Gillmore, Executive Secretary of the Actors' Equity Association:

I may state positively that the road is improving for certain classes of plays. Chautauquas are increasing. Resident stocks are very much on the increase. Last week, there were 136 in operation and more to open on May 9. The desire on the part of the public for the spoken drama which seemed to be dropping for several years is now increasing. There are almost as many stock companies at the present time as traveling productions.

The fact that stock companies bring forth the plays that once held the crowd is just another suggestion that, perhaps, in recourse to a bit more heart interest, the theater may find itself once more appealing to that larger public which found "high-brow" drama too coldly disillusioning for common man's human warmth, and sex realism too odorous for his wholesome entertainment.

#### INSCRIPTION FOR A BOOK

Of old so precious was a book that key  
And lock were put upon it, to withhold  
Its treasured lettering against the mold  
And dull erasure of the years... But see  
How artfully the pen, how lovingly  
The prayerful brush, their age-old lore unfold,  
How rich in azure tracery encrossed  
The poet's dream, a golden filagree!

...Dust is the golden brush; the artful hand  
Is vanished as the insubstantial air;  
The book lies open now; its azures pale  
Before the noonbright day. What can withstand  
Time's blurring light?...The dream, the vision, the prayer:  
These only through the ages shall prevail.

Look on this newmade page, and, overwise,  
As is the wont of us in human way,  
Smile as you've often smiled an idle day  
To see the labored script that faded lies  
Writ on an ancient vellum... Yes, but sighs  
Shadow your smiling now; these thoughts that play  
Freshly across this glistening sheet array  
More than the living present for your eyes.

...The past is here already! Turn the page—  
Or here or there, mark you how swift the time  
Runs from the moment to the hour. The past  
Is here already! Youth, and sudden...age!  
Turn back! Turn back! I write my little rhyme  
To catch your heart before the lock is fast.

CHARLES PHILLIPS.

## Sociology

## Home or Chez Nous

R. R. MACGREGOR

A RECENT cablegram has acquainted the English-speaking world with the fact that the French have officially incorporated the word "home" into their language. From the linguistic viewpoint, we should not be surprised at this. "*Le home*" will but joint the trans-channel ranks of "sport," "football," "trust" and other univocally untranslatable words. Have we not accepted "vogue," "matinee," "soiree," and the high-sounding, if sometimes meaningless, phrases of the menu-card and the ladies' fashion journal? Such reciprocity is only to be expected, especially between close neighbors. It is a process that obtains, more or less, amongst all languages, and concomitantly, renders it extremely difficult for the devotees of Esperanto or Ido to establish a case that can be considered seriously.

But from the sociological angle the matter may well cause us opportunity to pause and consider. If a thought is ever latent, there is one here. Have the French taken over our word "home" because of its relative relegation to the dusty back-shelves of literary usage? Has it lost its pristine wealth of meaning? Has the concept lost prestige, as it were, in the hierarchy of our social thought and philosophy? If it has, there arises the further question: are we content, as if it were reciprocally, to accept what is tantamount to the colorless "chez nous," as connoting the abiding place of the family? The answer to the first three of these questions is, from the viewpoint of the social philosopher, an emphatic affirmative. He may be more judicial about answering the last, and say, "apparently so," or "the tendency is there." He may have no aspirations to the office of foreteller of Ingean gloom; but he must feel compelled to assert epigrammatically, as does Chesterton, in maintaining that "the missing link is still missing," that "our home" is no longer ours. Unappreciative of it, we have ignored it, despised it, broken it up, shattered it to pieces. Is it any wonder that others think we placed no value in it? We used to affirm, in those old days which may be called undoubtedly "good" in regard to this topic, that the Englishman's house was his castle. It is that no more. The moat of sanctity is dry; the portcullis of unity is broken; the drawbridge of morality has been crossed by hostile forces. What traitor has done this? We have been false to our own cause. In French, "mon home" is now justifiable. In English, if not an anachronism, it is a mere sound signifying next to nothing. We have lost our pride and our love of possession of homes. "Home," the word that used to sparkle and leap and dance and inspire and thrill is a foreign word now.

Let us consider this loss of "home" very briefly. Even in the physical sense, the home is a waning social force amongst us. In this era of the apartment-house, the possession or rental of a lot of land and a house is

believed to be the acme of old-fashioned folly. Ubiquitous real-estate advertisement and pushing apartment-house corporations are continually exploding the erstwhile one-family-one-home idea. "Look at the saving in coal, gas and light bills, the gain in compactness, in social intercourse by living in one of our 3- or 5-room super-modern, fully equipped apartments situated in the heart of the best residential section on Vere de Vere Avenue," they assert. "Why worry over garbage disposal, firing the furnace on chilly mornings, or the plumbing or the window-screens? Come and see one of our fine apartments today, and be convinced." And so on it goes. But with all this beautiful compactness and lessening of chores, are we also purchasing a more rarefied, and therefore more vitiated, home atmosphere? With the cheaper coal and gas and light bills (which for the sake of argument we admit) are we countenancing the contraction of a dearer habits- and morals-forming bill for ourselves and our children? Are not some of the supposedly irksome tasks of the "old-fashioned" home, the darning, the furnace-firing, the chores, the window-cleaning, the thousand-and-one odd jobs in many instances the saving graces of family life?

After all, the irksomeness of a task is in the mind of the worker, not in the task. That is a fact that ought to be brought home to-day (but, perhaps, that idiom has also lost its meaning) to heads and prospective heads of families. The work incidental to the true home is very nearly allied with prayer for its members, and for its continued helpful influence and prosperity, its unity, its completeness. We seem to have fewer working and praying parents today. *Laborare est orare*, is still true; and in no sphere of activity more than in the home. I heard it said of one fine old lady during the war who knitted for her three grandsons "over there" that with every stitch she asked a blessing for their moral and physical well-being and their safe return. I can well believe that a similar spirit animated the mothers of a past day when they darned the socks and sewed buttons on the shirts. But many *à la vogue* mothers today toil not neither do they spin; and seldom do they pray as our mothers did. From observation, I should say that the physical ease, the negativeness, of the modern apartment-house and the consequent diminution or elimination of the modicum of work that should be done in a good home, has killed the interest of people in homes and helped to form the gad-about, bridge-party, cafeteria, or delicatessen habits of many married women; the stay-at-the-club-to-night-dearie habits of many men; and the dance-hall-road-house, gin and petting-party habits of many children. It seems to be a modern case of Satan finding something for idle hands to do; and that "something" has a strong leaning to permanence. Home, consequently, becomes merely a place where many people sleep—sometimes.

Mention of cafeteria and delicatessen brings to mind another institution of the "old home" which is fast disappearing from the bosom of the modern family, the home meal. Time was when the mid-day or evening meal

with all the family members present round the table, father in his place, at the head, and mother, at the foot, was the typical holy-of-holies of the family. No home institution was more redolent of the home atmosphere. There was no more certain way of judging of the unity, the morals, the spirit of co-operation, of the comity of a family than to be a spectator of a family dinner. What is largely the situation to-day? Father has business appointments that will detain him and he is dining at his club; mother has a meeting of her Twentieth Century Club; John is dining at the restaurant, and Nellie is a guest of her sorority. If this hypothetical, but very typical, modern family has the wherewithal to afford a servant, we find that she is the sole representative who deigns to dine at home. The net result is that the members of the family seldom see each other, and are as about as intimate as the guests of a rooming-house. True it is that modern conditions sometimes preclude the possibility of all family members meeting together for their meals three times a day. Exigencies of working hours often prevent such common meals, but I see no reason why, at least, one meal, at mid-day, or in the evening, cannot be partaken of together. It is a matter of home-management. Are our mothers worse managers than our grandmothers were? Or are they merely indifferent? Our grandmothers were not taught home-economics in school. Perhaps that has something to do with it.

From considerations of which the above are typical, is it to be wondered at that "home" is no longer a positive moral or religious influence in society? As a prop of the social superstructure it has become infected with the dry-rot of invading pernicious, or at best, negative influences. Is it too late to remedy the unwholesome condition? I believe that something has to be done from the physical point of view. I believe that reinstatement of "the home" and all that it used to mean in the affections of the American people is a necessary step towards the rehabilitation of the family as a fundamental social institution. "Home" life is, to my mind, the physical and material side of the family problem. Sociological theorists are too apt to preach the philosophy of family rejuvenation without giving thought to this material aspect.

It seems foolish of our social philosophers to forget that while our heads may be among the clouds of abstraction, our feet must walk the earth. To preach the social message of curing the ills society is heir to by the family-approach is very laudable, but without some mention and consideration of the "home," the material, abiding-place of the family, it seems to me as likely to produce beneficial and salutary results as is the theorising to a starving man on the social philosophy of poverty. While not unmindful of the serious moral, educational and religious problems connected with the modern family, I present here some of the material ones crystallised under the caption "home" as indicative of the fact that the family shares the characteristics of that peculiar dualism of our existence, the natural and the supernatural, which behooves not only that we should live our lives, but that we should live them well.

### Education

#### The Ordinance of 1787 and Education

CHARLES N. LISCHKA

**I**N recent issues of AMERICA reference was made to the religious and educational significance of the Northwest Ordinance, specifically of the section which reads, "Religion, morality and knowledge being necessary to good government and the happiness of mankind, schools and the means of education shall forever be encouraged."

I am delighted to learn that someone is looking into this matter. The subject is one of absorbing interest and, considering all its connections, one of transcending importance. It also ought to be a particularly timely topic at this juncture, in view of the great agitation for weekday religious instruction for public-school children.

I have studied this subject a little, and perhaps I am justified in attempting to throw just a ray of additional light upon it.

The legal status of religion in the public schools is rather extensively dealt with in the Bible cases. I wish to cite two cases in which the Northwest Ordinance came into play. In *Pfeiffer v. Board of Education of Detroit*, Supreme Court of Michigan, December 1898, Mr. Pfeiffer complained against the reading of the Bible in the public schools, on the ground that it implied the public support of teachers of religion, which was forbidden by the Constitution. In reply, it was argued for the Board of Education that under the Constitution of Michigan, which had been adopted pursuant to the Northwest Ordinance, it was the duty of school boards to have religion taught; and it was further argued that the prohibition as to the support of "teachers of religion" applied to ministers of churches only. The Supreme Court held, explicitly, that the Bible could not be excluded from the public schools, and implicitly, that a teacher of the Bible in a public school was not a teacher of religion in the constitutional sense. I quote a part of the opinion.

"It is significant that this Constitution (Michigan, 1835) was adopted in pursuance to authority conferred by article 5 of the articles of compact contained in the Ordinance of 1787 (*Scott v. Society*, 1 Doug. 122), which gave to the people of the Territory a right to form a Constitution in conformity with the principles contained in the articles. The Ordinance of 1787 declared that religion, morality and knowledge were necessary to good government and the happiness of mankind, and provided that, for these purposes, schools and the means of education shall ever be encouraged. It is not to be inferred that, in forming a Constitution under the authority of this Ordinance, the convention intended to prohibit in the public schools all mention of a subject which the Ordinance, in effect, declared that schools were to be established to foster—particularly as the provision, when traced to its historic origin, is shown to have been aimed at quite another evil. In my opinion, this provision, when incorporated into our organic law, meant simply that the inhabitants of the State should not be required to attend

upon those church services which the people of Virginia had been by this same enactment relieved from, and that no one should be compelled to pay tithes or other rates for the support of ministers. If this meaning attached at that time, it has not been changed since. I do not wish to be understood as assenting to the proposition that the Ordinance of 1787 makes it imperative that religion shall be taught in the public schools. It was doubtless the opinion of the framers of that great document that public schools would of necessity tend to foster religion. But the extent to which I go is to say that the language of this instrument, when read in the light of the fact that this was at that date a Christian nation, is such as to preclude the idea that the framers of the constitution, 'in conformity with the principles contained in the Ordinance,' intended, in the absence of a clear expression to that effect, to exclude wholly from the school all reference to the Bible." (118 Mich. 560; 77 N. W. 250; 42 L. R. A. 536).

In *Board of Education v. Minor et al.*, Supreme Court of Ohio, December 1872, a group of tax-payers were suing to enjoin the public-school authorities from prohibiting religious instruction. Plaintiffs alleged, among other things, that the third article of the Ordinance of 1787, which was incorporated in the Constitution of Ohio, required the encouragement of religion in the schools. The Supreme Court held that the Constitution did not require religious instruction, and that the courts could not interfere with boards of education in this matter. I quote a striking paragraph from the opinion. I am terribly tempted to criticize; but I shall not characterize the logic of the court further than to say that while bare reason is uniform in its operations, nevertheless there is in this world a bewildering diversity of minds.

"The clause relied upon as enjoining religious instructions in the schools declares three things to be essential to good government, and for that reason requires the legislature to encourage 'means of instruction' generally, and among other means, that of 'schools.' The three things so declared to be essential to good government are 'religion, morality, and knowledge.' These three words stand in the same category, and in the same relation to the context; and if one of them is used in its generic or unlimited sense, so are all three. That the word 'knowledge' and the word 'morality' are used in that sense, is very plain. The meaning is that *true* religion, *true* morality, and *true* knowledge shall be promoted, by encouraging schools and means of instruction. The last named of these three words, 'knowledge,' comprehends in itself all that is comprehended in the other two words, 'religion' and 'morality,' and which can be the subject of human 'instruction.' True religion includes true morality. All that is comprehended in the word 'religion,' or in the words 'religion and morality,' and that can be the subject of human 'instruction,' must be included under the general term 'knowledge.' Nothing is enjoined, therefore, but the encouragement of means of instruction in 'general knowledge'—the knowledge of *truth*. The fair interpretation seems to be, that *true* 'religion' and 'morality' are aided and promoted by the increase and diffusion of

'knowledge,' on the theory that 'knowledge is the hand-maid of virtue,' and that all three—religion, morality, and knowledge—are essential to good government. But there is no direction given as to what system of general knowledge, or of religion or morals, shall be taught; nor as to what particular branches of such system or systems shall be introduced into the 'schools'; nor is any direction given as to what other 'means of instruction' shall be employed. To enjoin 'instructions' in knowledge, the knowledge of *truth* in all its branches—religious, moral, or otherwise—is one thing; and to declare *what* is truth—truth in any one, or in all departments of human knowledge—and to enjoin the teaching of *that*, as truth, is quite another thing. To enjoin the latter would be to declare that human knowledge had reached its ultimatum. This the Constitution does not undertake to do, neither as to 'religion,' 'morality,' nor any other branch or department of human 'knowledge.'" (23 Ohio St. 211; 13 Am. Rep. 233).

I hope this will help to urge some one on to further research. The whole question of religion in American education is still in a deplorable state. I have been long convinced that our truly fundamental law, our fundamental good sense and our fundamental fairness favor religious education; but, between the spirit of those things and the hastily-adopted letter of certain State constitutional provisions we find ourselves in a dilemma, which we have hitherto attempted to solve only by allowing the letter to defeat the spirit.

### With *Scrip and Staff*

WHEN the corner-stone was laid by the monks of Camaldoli of the new parish church in Serravalle, in Tuscany, Italy, on Whitsunday, 1925, one of those poetic occurrences took place which mean so much to a people full of a love for the Faith and its symbols. Suddenly and noiselessly there appeared overhead a flock of white doves, something strange to the locality. As they hovered for a moment over the crowd, one settled on the stone as it was placed in position, after which they disappeared not to return. The Church was entitled the Church of the Holy Spirit.

The incident might have passed unnoticed but for the unusual history of the church. Several years ago a cultured New Yorker, an Episcopalian, though of partly Italian ancestry, Mr. Egisto Fabbri, dreamt of an ideal church. As I then understood Mr. Fabbri, his dream was not of size and grandeur, but of a church that would grow simply but perfectly from the intense faith of simple people. At first he thought he would build something himself, but then it would not grow, it would be made. The plight of a little village in the Tuscan Apennines near his summer home suggested to him the idea. Let them build the much-needed church themselves. He would show them how, furnish the material: but the church would be their work.

Skilled in designing, Mr. Fabbri drew plans for his ideal: noble, harmonious, yet simple and in keeping with

the surroundings. The parishioners started work and the church is now near completion. The royal family of Italy, Premier Mussolini, and the great dignitaries of Rome have visited it and watched its growth. A school of Gregorian chant, for the young people of the village, was instituted, with the cooperation of Mrs. Justine Ward and the Pius X School of Liturgical Music in New York, and an American lady, Miss Mary Elligott, as the first teacher, to interpret to these willing listeners the mysteries of Solesmes.

As the walls of the church rose, the structure of the Faith grew in Mr. Fabbri's soul. Why linger in the vestibule of the Church into which he had helped others to enter? A few weeks ago he entered himself, and was received into the Catholic Church. When completed, the parish church of Serravalle will be a pilgrimage place for American Catholics.

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**S**TATE Deputy Robert A. Mackenzie, of California, has laid down a practical program for the Knights of Columbus under his jurisdiction. His words are worth careful attention:

What our Order needs is a program of action that will make busy in a Catholic way every individual in the Order. If we look to the welfare, spiritual and material, of the members who compose the Order, the Order will prosper, and it will serve the Church. Our object then should be the substantial welfare of our members and the Catholic Church, and not the public recognition of a few of our members in the newspapers. The Order should be used not for the advertising of a few, but for the real development of all.

We have therefore laid out a program for the coming year, that will require a united effort. It is, I think you will admit, a Catholic program, and in itself above criticism.

It contains five features.

1. Retreats for all members.
2. Adult education for all members.
3. Boyology.
4. Parish cooperation by monthly Communions and dollar-a-Sunday contributions.
5. Charity, by hospitalization and employment agency.

State Deputy Mackenzie's program is in line with the true Columbian spirit, and will give an indication of the matters that will come up for consideration by the Supreme Convention in August.

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**P**LANS are easier than work in hot weather, so while we are talking of them, let us take another out of the old Script, and then sit down under the nearest palm tree and meditate upon it. This particular suggestion was made by the Rev. William A. Griffin at the Diocesan Conference of the Diocese of Newark, N. J., as a way of handling the vexed question of mission appeals. Dr. Griffin, who is the Diocesan Director of the Society of the Propagation of the Faith, discovered that prior to January 1, 1925, in approximately 35 per cent of the parishes of that Diocese there were as many as ten, twelve and fifteen personal appeals a year in the pulpit by missionaries. In the other 65 per cent there were practically none. That

meant that out of 450,000 adults only 150,000 ever heard such appeals. The other 300,000 were not appealed to at all. As the problem involved in such a state of things had aroused the interest of the Rev. Dr. Kramer, Director of the National Catholic Board of Colored Missions, Dr. Griffin communicated to him an outline of his plan, which is in substance as follows:

The two hundred and fifty parishes of the Diocese are divided among the representatives of the various mission agencies, in this case thirty-three in number. Each of these agencies would then appeal once a year to seven or eight parishes, and to no others. In a period of fifteen or twenty years each of these agencies would have reached all the parishes in the Diocese. Appeals for mission magazines and by missionary Sisters are subject to special restrictions. Mission Training Institutes are given a larger share in the allotment of parishes than mission collecting agencies or individual missionaries. Each year a few parishes will be reserved by the Diocesan Director for needy missionaries who may come into the Diocese during the year.

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**A**S vocations are the most precious fruit of mission work, it is encouraging to hear the report of Bishop Henry Doering, S.J., the Vicar Apostolic of Hiroshima in Japan. His first candidate for the priesthood is now in the third year of theology at the Canisianum in Innsbruck, Austria. In 1926 four boys were sent to the preparatory Seminary of the Tokyo archdiocese. In the same year a candidate who had finished the Middle School at Okayama entered upon the study of Latin in the seminary of the Franciscan Fathers at Sapporo. In April 1927 another candidate joined the four seminarians at Tokyo and another graduate from the Okayama Middle School is preparing to attend Sapporo.

These figures may seem scant to our readers, but they are striking to one who considers the almost insuperable obstacles that attend the growth of the Faith in Japan, and the powerful influence that a native Japanese priest can exercise.

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**A**N African church was recently reopened after fifteen hundred years. The town of Sabratha lies on the north coast of Africa, west of Tripoli, where once the caravan street led from the Sahara to the sea. Its ruined cathedral still stands and the remnants of the old altar with the pillars supporting the canopy. A short time ago a pilgrimage of twenty-five hundred persons, accompanied by the civil, military and militia authorities went there from Tripoli. Msgr. Bigi, representing the Vicar Apostolic of Tripoli, Msgr. Tonizza, said a solemn Mass there at the ancient Christian altar where once the bishops of early Christian centuries had celebrated. The festival sermon honored the fallen soldiers who had fought for Tripoli. Immediately after the Mass a little girl was baptized in the old baptistry.

THE PILGRIM.

Literature**Poetry for the Young**

LEONARD FEENEY, S.J.

WHEN Miss Huber and Messrs. Bruner and Curry are old and gray, there will be a flock of children, then grown to vigorous manhood and womanhood, who will praise and bless them. And it will be that group of kiddies who were nurtured on "The Poetry Book."\*

From time beyond reckoning, poetry has been given to young children in school. It is needless to prove that it should be ever so. For poetry is the language of rhythm and wonder, and childhood is all rhythm and wonder. Our little fledglings are struck with wonder and amazement in their business of getting acquainted with life; and it is the rhythmic value of things that appeals to them most strongly. A child finds rhythm in his celluloid rattle, in the rocking of his cradle, in his breathing, in his heartbeat. With the soft rhythm of her voice his mother croons him into slumberland; and while the stars circle in the rhythmic heavens above him, the wind in the backyard comes rhythmically along by moonlight and twirls his little blue rompers hanging on the line. It is clear that poetry and children were made for one another.

Since children must have their poetry it is quite important for us to decide what kind of poems to give them.

It used to be the fashion in the olden days, in many educational systems, to treat all little folk as potential morons until they had proved by much effort and labor that childhood and idiocy were not synonyms. Most of us have gone through the torturous experience of twiddling our fingers on the parlor sofa, while a young mother put her three-year-old through his exercises in "baby-talk." And I have become convinced that the reason why many a child refuses to talk at an early age is because he cannot decide who is to be the authority on English pronunciation, himself or his mother.

Of late days, however, we are coming to the sane conclusion that children are not only potentially intelligent, but even, at times, highly creative. Many of our newspapers and magazines now run a department entitled "Bright Sayings of Children." Indeed, I am the proud kinsman of a young lady of four who recently told her mother that she would not drink her glass of gingerale, because "ginger-ale tastes like the feeling in your foot when your foot's asleep." Whereupon I challenged the ghost of Sappho to produce anything more ingenuous or naive.

Children can become even artistically creative. I do not refer to the type of Nathalia Crane. (I shall go down to my grave skeptical of little Nathalia, until her father owns up and admits just how much of her books of poetry

\* "The Poetry Book." Edited by Miriam Blanton Huber, Herbert B. Bruner and Charles Madison Curry. Illustrated by Marjorie Hartwell. In nine volumes. Also a supplementary teacher's volume: "Children's Interests in Poetry" by the same authors. New York: Rand McNally and Company.

he wrote himself.) But if anyone doubts that very little boys can write real artistic poetry I would refer him to Professor Lamborn's delightful book "Rudiments of Criticism" which contains specimens of verse written by lads of nine and ten after Professor Lamborn had spent long hours reading them good poetry.

The authors of "The Poetry Book" have made a splendid assumption in deciding that literature should be literature even for the young. And in a real poem, simply expressed, there is much esthetic value even for a child. These compilers have produced a poetry book for each year of the primary and grammar grades. And while we know that the full value of each poem will not impress a child at so early an age, still there is a wealth of meaning that will be stored up in his mind for future appreciation and delight. If education is growth, it is well to pitch every intellectual activity on a plane just a little above a child's full capabilities; and if he realizes nothing else, he will become aware that there are new thoughts and new emotions waiting for him when he grows older. I would much rather see a little girl struggling with Beethoven or Mozart at the piano, and getting only parts of their compositions into proper phrasing and tempo, than see her sit masterfully on the piano stool and hear her play "I love coffee, I love tea" without a mistake.

According to the suggestions of the authors (and excellently so) the study of "The Poetry Book" is to be made in strict informal fashion. There is to be no foolish attempt at formal or critical analysis according to exact literary canons. The child is to read and love each poem and get as much out of it as his state of immaturity requires. And what a joy it will be for an English instructor in high school or college to receive subjects who are already acquainted with so much good literature! Now he will be able to start an appreciative study of poetic art with some assurance and satisfaction, instead of being obliged to present a poem to a pupil for the first time, and then pounce upon it critically before his class has had time to become acquainted with it at all. And "The Poetry Book" contains so much real and beautiful literature that I have a secret suspicion that many a mother and father will be trying furtively to keep up with it by reading these volumes long after the youngsters have gone to bed.

It is unfortunate that, after so much sincere enthusiasm, this reviewer should be obliged to be hesitant about recommending "The Poetry Book" for adoption in Catholic schools. Not that it contains any matter objectionable to Catholics. It does not. There are a few Bible quotations which I have not verified by searching for them in a Catholic Bible; but our Catholic nuns are on the alert these days for spurious Bible quotations, and every prudent little nun would take care to select her "Bible poems" for herself. There are also a few poems like Undermeyer's "Caliban in the Coal Mines" and Henley's "Invictus" (the former of which I nominate for the prize of "the most insipid" and the latter of which

for the prize of "the most contemptuously insincere" poem in the world's history) and there may be a few others which escape me; but on the whole "The Poetry Book" is most careful not to offend even the most exacting religious sensibilities. There are even a few Christmas carols in the book, and I believe Our Lady's name is mentioned in one or two of them.

But the authors of "The Poetry Book" will certainly not be angry with me if I say that although this book should be in the hands of every Catholic teacher in the parish schools for directive purposes, nevertheless it should not be adopted as a textbook in any one of them. There should be a place in a child's emotional life for the wonder of trees and brooks and sunsets and waterfalls. But there should also be a place in his emotional life for the wonder of God. And not God as any half-drunk ale-drinker with the gift of rhyme might choose to conceive Him after a night of depression in a tavern; and not the God of Burbank, the bulb-tinker; or Burroughs the bug-tinker; but God as He really is, warm and personal—once a little Child in human form, born to save the world, and now hidden in the Sacred Bread behind the tabernacle door in Catholic churches. The authors of "The Poetry Book" do not, of course, believe this fact, and so we do not quarrel with them for their omissions. But we Catholics are certain of this fact, and so they will not quarrel with us for not accepting their volumes for unrestricted use by our Catholic children. For God has not kept Himself aloof from us in the manner of "nature" poems. He has become one of us. And much good poetry has been written about this fact and about the things that followed from it: Our Lady, Saint Joseph and the saints. To give a Catholic child a poetry book that touches every sphere of his emotional life except the truths that flow from his religion, is to maim his esthetic sense forever by starving one whole area of it. Emotion is good for a child. But emotionalism is very bad for him. And unless his lovely little thoughts about the world and nature find their centering place in the truths of his religion, a centering place to which he can refer his heart in moments when emotion begets a sorrow that tapers into doubt about the substantiality of it all, then God help all children and all poetry.

Side by side in the index section of "The Poetry Book" are the names of a man and his wife, both of them superb writers of verse. And they had a little son; and I am sure he had much good poetry read to him in his day. I imagine he knew countless rhymes about birds and flowers and butterflies. And they were explained to him as only the exquisite, interpretative art of his dear mother and father could explain them. One would expect that such a boy would have had a most beautiful outlook on life. One might even hope that he should have become a great poet himself with such a favorable ancestry. Yet strangely enough this young man died the other day in the first bloom of manhood. And more strangely still, he was killed. Now it is not really strange that a poet should

die young. Nor is it really strange that a poet should be killed; for young poets have been killed in astounding numbers ever since the world began. But that a young poet should kill himself—that is the strangest and most astounding of all things conceivable... I wonder what kind of poems about God this poor lad read when he was a little boy!

And so, since "The Poetry Book" will not do for Catholic schools, a committee of nuns should get together at once and produce one of their own. It should be a book done along the lines of "The Poetry Book" and with the same high standards of literary choice. There should not be any attempt to make all the poems or even the majority of them religious. I have no intention of advocating an anthology of that kind. I merely hold that God should have His place in a poetry book, and Our Lady should have hers, and Saint Joseph his, and the saints theirs, just as well as bumblebees and Abraham Lincoln.

Some of our nuns should get together and produce this book at once, for the idea of "The Poetry Book" is too precious to miss. And I am sure that they will compile such a book for Catholic schools only after they have acknowledged their indebtedness to Professors Huber, Bruner and Curry for establishing a standard of excellence by which to determine the making of all poetry books for children forever more. Nor should we forget Marjorie Hartwell who draws the pictures in "The Poetry Book." Her illustrations are a sheer delight.

#### REVIEWS

**The Faith of the Roman Church.** By C. C. MARTINDALE, S.J. New York: George H. Doran Company. \$2.00.

Informational rather than controversial or strictly apologetic is the scope of this volume, which is one of a series intended to present some of the different interpretations of Christianity current in the modern world. The editor of the series, Dr. L. P. Jacks, frankly deprecates any dogmatic implication in the plural form of the general title, "The Faiths: Varieties of Christian Expression." Father Martindale's contribution is a vivid, succinct statement of the foundations and content of Catholic belief, supplemented by chapters on the place of the Church in history and in the world today. The limitations placed on the work did not permit adequate presentation of conventional argument and proof, but by clear statement, happy illustration, and frequent implicit reference to Scripture the author has opened vistas to the honest inquirer that cannot but invite to further exploration. The personal and social consequences of dogma are briefly set forth at the end of each section of the chapter on Catholic Doctrine. Non-Catholics often say that the Catholic Church alone knows how to deal with the saint, or with the sinner, or with the average man. Few, perhaps, make all three declarations, or, if they do, see the inference from the enumeration. In his concluding chapter Father Martindale shows why the Church is suited to each of these classes and why each of them feels at home with her in a way that makes her claims at once intimately personal and literally catholic. A tone of sympathetic understanding for the seeker after truth runs through the whole of this clear-cut exposition of Catholic belief, the product, no doubt, of the author's own journey along the road to Rome and his extensive work among his non-Catholic fellow-countrymen.

C. I. D.

**The Book of the Galtees and the Golden Vein.** By PAUL J. FLYNN. Dublin: Hodges, Figgis and Company. 21s.

**Richard II in Ireland and Submissions of the Irish Chiefs.** By EDMUND CURTIS. New York: Oxford University Press, American Branch.

As contributions to the history of Anglo-Irish relations in the period when England was mounting to a world Power and Ireland was being shorn of her ancient glory, both of these scholarly volumes are invaluable. Neither of them, however, is a record that brings joy to Irish patriots. The volume by Professor Curtis contains the Latin text and the English rendering of the thirty-nine instruments and the thirty-six letters obtained by Richard II in his visit to Ireland, 1394-1395. Though they are no new discovery, they have never heretofore been published. They are primarily concerned with the second submission of the Irish chiefs to the English throne. This submission is of lesser importance than either that to Henry II or that of 1541, when Henry VIII was accepted as King of Ireland. In its details, likewise, it is less known. Richard went to Ireland in order to impress English sovereignty upon the chiefs; he had to deal, as he himself expressed it, with the "wild Irish," the "rebel Irish" (degenerate English), and the "obedient English." Accompanied by a considerable army, he succeeded in obtaining from eighty leading Irish chiefs, during April and May, 1395, submission and oaths of fealty by which they became vassals to the King. Practically, the covenants were not important, for neither side honored the stipulations. Historically, however, these documents tend to prove many things, too numerous to mention here, concerning the basis of British claims to Ireland, the counter-claims of Irish chiefs, the Gaelic revival of the fourteenth century, the Gaelic laws, customs, etc. A short introduction by Professor Curtis helps in the interpretation of the problem. In his volume, Mr. Flynn likewise attempts a reconstruction of Irish source-history during the reign of Elizabeth. While her reign was glorious in the English view, its record in Ireland for bloodshed, ruin and barbarism has had no parallel in civilized history, save, perhaps, that of Cromwell in Ireland. According to the sub-title of this volume, it is "a border history of Tipperary, Limerick and Cork," of the country adjacent to the Galtee Mountains and what is wrongly called the Golden Vale. In the choicest of language, it tells of the topography and the legends of this region; but its principal content concerns the conflicts among the Irish chiefs, particularly those between the two great houses of the Butlers of Ormond and the Fitzgeralds of Desmond. This volume is as interesting as it is erudite. It is dramatic in the parts and in the whole of the story; at the same time, it is sober history, written after the most careful investigation.

F. X. T.

**George Eliot and Her Times.** A Victorian Study. By ELIZABETH S. HALDANE. New York: D. Appleton and Company. \$3.50.

This study of George Eliot comes from the pen of one who is no novice in the critical art, and who is not unfamiliar with the history and attitude of the Victorian period. In this, "her pleasant task of love and justice," Miss Haldane quite happily revives the personality of George Eliot while skillfully shading her in tone with the famous epoch in which she lived. Mary Ann Evans was, perhaps, the greatest exponent of Victorian moral intellectualism, her vivid, thorough novels typifying perfectly the Victorian outlook on life and humanity. Though not avowedly or solely "problem stories," George Eliot's work was done in the impressively somber manner of Victorian seriousness that visioned life as a battleground of moral struggles where the defeats were many and the victories hard won. In addition to the interpretation of her subject's work, Miss Haldane has presented a fairly thorough view of the novels themselves, much to the good fortune of those whose reading has not included close scrutiny of George

Eliot's art. The author's selective narration of this significant Victorian's life is sympathetic, over-sympathetic, but quite in the tradition of most modern critics whose sympathies with the personal peccabilities of their subjects approach suspiciously close to an attitude of condonement. In the light of the twentieth-century philosophy on the sanctity and exigencies of matrimonial loyalty, it is not surprising that Miss Haldane, a very modern author, should take her subject's shortcomings in this regard rather lightly. In spite of her tolerant, if not sympathetic, attitude, however, the author must be given due credit for observing that George Eliot's writings were more in accord with "the general aim and effort of her epoch" than was her life. Miss Haldane, whose earlier studies of Hegel and Descartes elevated her into the academy of our better modern critics, writes with a personal intimacy and ease, and a sententiousness that grasps her subject's subtleties and, at times, pronounced profundity, with masterful strokes. She has used these virtues of critical style to depict George Eliot, with all her failings, as a remarkable woman, rising above her scanty education until she became a scholar, a linguist, a philosopher, with a brilliance that is reflected fully in her "nimble pen."

E. F. McD.

**From Bismarck to the World War.** By ERICH BRANDENBURG. Translated by ANNIE ELIZABETH ADAMS. New York: Oxford University Press, American Branch. \$7.00.

Erich Brandenburg, Professor of Modern History at the University of Leipzig, covers the history of the German foreign policy from 1870 to 1914. It is not too much to say that this is probably one of the most objectively written books on the World War that has yet appeared. It does not deal with the events of the War itself, but with the more important events that led up to it, and in which we are endeavoring to trace the causes of the War. The writer seeks to answer the only questions which are now of importance to the world: "How did the World War come about?" "Could it have been avoided?" "Who is responsible?" He believes that if Germany is to be fairly treated in connection with the question of war guilt, Germans themselves must set an example of perfect candor and objectiveness in their presentation of the facts. This Professor Brandenburg sought to do. What impresses one most after reading through this book is the perfect unmorality of the game of international politics as it was played by all the various Powers, or at least as it is here reflected in the accounts given by him. Right or justice, or any Christian principle, is never mentioned as entering into consideration, but only the problem of national expediency, or perhaps even the personal motives of the individual statesman. It was in great part a sordid, bungling game, nor does the author himself display a spark of moral enthusiasm or indignation. But what the archives disclose he has faithfully revealed. "Any ignoring or minimizing of German faults and frailties was out of question. I have admitted these so frankly that many compatriots may find such candor unfair." The part played by all the great Powers is similarly unfolded so far as the documentary evidence could be adduced.

J. H.

#### BOOKS AND AUTHORS

**Helps to Holiness.**—Those whose lot is to be invalids, and there are countless such, will learn how to sanctify their illness and find surcease from its trials in "Comfort for the Sick" (Herder. \$2.25), by Clara M. Tirz. Many who suffer do not appreciate the supernatural value of their sickness, much less how to employ it profitably. For these Miss Tirz, herself a sufferer for years, has gathered a number of illuminating and encouraging thoughts, that will inspire them and lighten their burden during painful days and sleepless nights. Its chapters are as practical as they

are consoling and the insertion of prayers and poems to meet the moods of the sick add to their value. His Grace, the Archbishop of Milwaukee, writes the introduction. The volume will be an angel of mercy for many an invalid.

As the eleventh of the devotional and ascetic volumes that constitute the Orchard Series, Dom Roger Hudleston, O.S.B., edits the "Revelations of Divine Love" (Benziger. \$2.00). Its content represents revelations attributed to the fourteenth century recluse known as Julian of Norwich. These have to do partly with the Passion of Our Lord and the mysteries of the Godhead but more particularly with directions for the cultivation of the interior life and the strengthening of the soul in holiness. Those who seriously seek perfection will find the sentiments of the pious authoress stimulating.

One of the characteristics of the vitality of Catholicism in the world is the marked renaissance of interest among the Faithful in practical mysticism. In their exposition of the theology of mysticism, modern scholars group themselves chiefly into two schools. Père Poulin, S.J., is the outstanding protagonist of one of these, Canon Auguste Saudreau of the other, their points of difference centering mainly on the distinction between acquired and infused contemplation and on the nature and extent of the "call to contemplation." In "The Life of Union with God and the Means of Attaining it according to the Great Masters of Spirituality" (Benziger. \$5.25), Canon Saudreau has gathered together the sayings of the Fathers, theologians and mystics of the Church on the contemplative life. While interpreted from his own viewpoint this will not affect its being generally read with profit and interest, even by those who may have definitely aligned themselves with the Poulin school of thought. Speculations on the nature of Divine union are of less moment than knowing the way to attain it and Canon Saudreau's volume records how the saints acquired it. This is the point of practical moment.

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**Impressions of and by Poets.**—Alfred Noyes' sojourn in America has been fruitful of another book, "New Essays and American Impressions" (Holt. \$2.50), in which, besides a small number of poems "for various occasions," are to be found notes on "An American University" (Princeton), views "In Southern California" and of "Boston Sunsets" and "The Crags of Maine." The outstanding American impressions are "English Misinterpretations of America," and the companion essay, "Some American Misunderstandings of England." In the former, after a delightful picture of New York City, comes a too charming picture of an idealized America, which, though in contrast with the many vulgar pictures of the country that have recently been shown, borders on the extreme. Among his essays is one on "The Real Secret of Shakespeare's Sonnets," in which he contends, and seemingly proves, that these great poems were "hangovers," scattered about during the writing of his early poems, saved carefully to one side later to be shaped into poems in their own right.

Some hours after one has enjoyed "Tristram," long after the beauty of that poem has become the scent of distant gardens, one should read "Edward Arlington Robinson," Mark Van Doren's new critical study of the poet. The small, splendidly printed volume, is from the press of the Literary Guild, and treats of Mr. Robinson's life, his poems, his philosophy of writing, and concludes with a consideration of the new treatment of the Camelot theme. Photographs of the author, a facsimile of his handwriting, and a bibliography complete the volume.

Stooping to inspect flowers, wild and garden, from New England to California, has made Caroline Hazard familiar with an interesting branch of botany. To attempt to express the beauty of each flower in poetry is a stupendous task, and the result of "Songs of the Sun" (Houghton, Mifflin. \$2.50), which essays just that thing, is pitiable. Every verse rhymes studiously, but the flowers are odorless; there is not a drop of lyric perfume in their chalices.

**Lost Ecstasy. O'Flaherty the Great. Immortal Longings. The Eye in Attendance. The Blind Man. Four O'clock.**

Love to be enduring must be built upon a deep mutual understanding and sympathy. Without these to smooth out difficulties and mend quarrels, the way is a rough one and at its end lies disillusionment, if not complete unhappiness. What could be the outcome of a love affair between a proud, self-willed, sophisticated girl like Kay Dowling and the wildest cow-boy on her father's ranch? Mary Roberts Rinehart presents a study of this problem in "Lost Ecstasy" (Doran. \$2.00). Kay, reared in wealth and luxury in the East, accustomed to homage and service from all, would have to go far more than half way in winning and holding the love of Tom MacNair. Could she do it, even if it were worth the price? The characters are sketched with bold, sure strokes; interest never flags as the plot develops. Yet the flavor would not have been impaired by a bit more restraint and a finer reticence as well about the intimacies of life as in portraying the coarse vices of the children of the soil and the refined immorality of some of Kay's relatives.

We are alternately moved to take arms and merely to sit back and yawn with bored bravado at the numerous portrayals of the "new Irishman" which have appeared in the last years. Russian publicity has done quite enough for its own land without touching Erin, and John Cournos has done a poor job, technically as well as artistically, in "O'Flaherty the Great" (Knopf. \$2.50). Seumas, a "poet," throws off all faith save that which pleases him, and descends the moral ladder in a stumbling, stammering tale of "Intellectual" despair and morbidity.

Ben Ames Williams, in writing "Immortal Longings," (Dutton. \$2.00), has merely inflated an ordinary short-story theme into the proportions of a full-length novel. The inflation is effected through rather naive and trite rustic description bulging out from the story of a successful business man who is drawn back to his old farm home for a vacation. In Walter Overlook's reunion with a sweetheart of childhood days, Mr. Williams fabricates the common situation of two persons from different worlds loving each other passionately, along with the usual difficulties surrounding such romance. The book is sedulously clean, written with a deal of good atmosphere, but hardly material for more than a lengthy story in the author's staple magazine medium.

"The Man with the Club Foot" brought Valentine Williams to the forefront of Best Sellers, but in this new effort of his, "The Eye in Attendance" (Houghton Mifflin Co. \$2.00), Mr. Williams is not up to his standard. After trying to buy the wife of a drunken Major, Basil Stanimore is murdered. Who killed him is the question Inspector Manderton eventually answers, but after the usual clues and counterclues are forthcoming and after a number of innocent persons are suspected. Another murder is added in order to get rid of the poor drunken husband of Alix Barleston. All are happy in the end. This story lacks the snap and action found in the best detective fiction.

In the light of the full moon, bathing the hillside and the tow-path against the background of silver trees, the thin lithe figure of an old man with flying grey hair and high black goggles astride his delicate aquiline nose, to the music of an accordion, swayed, pirouetted, and kicked. He is "The Blind Man" (Duffield. \$2.00). A strange weird story has Reginald Wright Kauffman given us, replete with mystery, adventure, and a touch of romance. So well written is the tale, so thrilling the plot, that one forgets to note the beauty of diction that clothes this worth-while narrative.

Ten pen pictures of ten phases of life, with the shadows predominating, form the volume by Mary Borden entitled "Four O'Clock" (Doubleday, Page. \$2.50). With undoubted talent, Mrs. Borden has skillfully presented some of the problems of this work-a-day world; but the somber pall of misery is scarcely relieved by a single strand of the joy of life.

## Communications

*Letters to ensure publication should not, as a rule, exceed five hundred words. The editors are not responsible for opinions expressed in this department.*

### The World's Possible Population

*To the Editor of AMERICA:*

I quite agree with Mr. F. J. Marschner's statement in *AMERICA* for May 28 that the world's possible population is not a matter of mathematical demonstration. That every computation is, therefore, merely a wild guess may be open to question. *Datur tertium*, namely, a reasoned estimate in the light of known facts. Such, I take it, were Devas' figures quoted in my last letter. Very few who have read the published works of Devas, Sometime Examiner in Political Economy in the Royal University of Ireland, would seriously question his competency in this matter. . . .

To illustrate that modern research finds nothing preposterous in either my figures or those of Devas I would like to refer to "The World's Food Resources" by J. Russell Smith, Professor of economic geography at Columbia University. According to Dr. John M. Cooper, Professor Smith is one of "our best informed professional experts in food resources." Unfortunately I can give only the briefest excerpts from his volume here:

There is every reason to believe that the world can double, triple, quadruple, and still further multiply its rice crop (p. 106). North America can easily multiply its potato area thirty-fold and then double the average yield per acre. Furthermore this increase can be made without reducing the amount of grain crops, milk or wheat produced (p. 138). The food supply that the seas may give us is perhaps, on the side of flesh foods, almost as limitless as the possible resources of power (p. 539).

The significant thing about Java for the world's food supply is the fact that these people are able to export to the West hundreds of thousands of tons each year of sugar, along with large quantities of tobacco, coffee, tea, rice, indigo, copra, cinchona, rubber and other tropical products. Population of such density over the suitable parts of the tropics would permit that zone alone to contain six or eight times as many people as the entire world now contains (p. 590).

Certainly the examination of the unused resources of the temperate zone and of the unused resources of the tropics, in the light of *known* science and its *reasonable* applications [italics mine], shows that the present food supply of the world may be increased many fold (p. 597).

Now obviously Professor Smith does not regard his conclusions as being as rigorous as those of mathematical science, but he is certainly not putting on record hundreds and hundreds of wild guesses. What he does do is to attach sufficient importance to facts which are as undoubted as any in history, namely, human ingenuity, industry, and resourcefulness. . . .

In 1898 it was calculated that the number that could live on the earth was six billions. Recently Professor Albrecht Henck of Holland asserted that the limit of the human race is about eight billions. Thirty years from now we may expect some equally learned professor to assert that the limit must be placed at ten billions. *Homo sapiens*, although oft condemned to death, has an uncanny way of always "muddling through."

St. Louis.

JOSEPH F. THORNING, S.J.

### Town Support for a Parish School

*To the Editor of AMERICA:*

The concluding sentences in Father Blakely's article in *AMERICA* for June 25, that "a school cannot be partly religious and partly secular. It must be one thing or the other," have aroused a train of thought in me. And the train of thought led back to the observation of one Rev. Theodore Edson, D.D., founder of public schools in this town one hundred years ago.

Father or Doctor Edson was a broad-minded Episcopalian who maintained that the teachers in the public schools of this section should teach religion with the common branches of education. He was chairman of the Lowell School Committee and exerted such influence that in 1835 he was instrumental in getting the town

of Lowell to appropriate money from the town treasury to help support the Irish Catholic parish school in the town, in cooperation with Father Peter Connolly, a young Catholic priest who was in charge of the education of the Catholic children in old St. Patrick's.

Dr. Edson had to fight long and strenuously before his ideas of education were accepted by the town officials. And, while he was chairman of the town school committee, he had to fight with three other ministers of diversified beliefs (who were members of the school committee) in order to convince them of his theories.

Thirty years afterwards, when Dr. Edson had seen the partial working of his theories in the public schools, he was inclined to change his mind considerably. In an interview, after this lapse of time, he expressed the belief that the combined teaching of religion and secular studies by the public instructors (and they had good ones in those days) was rather dubious. For the teachers, thorough as they were, did not give the religious idea proper force. And Dr. Edson was fearful that his broad-minded idea of a public school, with religion as the guiding force in the teaching, could not be permanent.

Subsequent history has proved that Dr. Edson's broad-minded scheme of welding religion and secular education in public schools would not work, and his premonition that his ideas would not endure has also come true.

But Dr. Edson lived to see the growth of the Catholic parish schools in Lowell. He never had a school in his own parish but he found much comfort, in his declining years, in seeing the Catholic parish school system which he helped and fostered come to a fruition far beyond his expectations. Up to the time of his death, Dr. Edson was a practical and sincere friend of every successive pastor of old St. Patrick's, from Father John Mahony in 1831, up to Father John O'Brien, spiritual guide of St. Patrick's in 1870. And his personal friendship for Father O'Brien was evidenced by his attending his funeral Mass in a front pew.

Lowell, Mass.

G. F. O'DWYER.

### The Pen Is Mightier Than the Sword

*To the Editor of AMERICA:*

Your grand publication *AMERICA* is universal, like Holy Mother Church. *Caed mile falte* and untold blessings to its publisher, Editor and those who write in it. May God speed and guide them!

Continue this mighty work for God, schools and Church. Send true apostles and laymen, many of them, to these parts to stem the tide of error pouring in from all parts to the first Catholic country of the Far East, and the only one too.

Manila, P. I.

O. E.

### On the Segregation of Humor

*To the Editor of AMERICA:*

The argument spins about the point, whether humor is comedy of idea, or comedy of motion. By this classification, one can readily understand why humor is segregated, and why the really worthwhile form of humor is so limited.

In fact, it would not seem to be a very impressive task to gather all those who enjoy comedy of idea, and collect them into what might be described as a humorous corner for the establishment and maintenance of the life-saving grace.

The comedy of idea seems to have pretty well petered out, as the *Pickwick* papers have accumulated dust and years.

The interesting reflections of June 25 may possibly awaken some modern Dickens who has been hibernating, awaiting a chance or someone who expressed a willingness to laugh with him. Let me call your attention to line 18, p. 258 of *AMERICA*, June 25. I am inclined to think that the "Dickens" we are hunting for can best be found among those remarkable men who give up everything for nothing, in the assurance of receiving something which they cannot describe.

Why does Miss Mary H. Kennedy not join us, and be assured of an international welcome?

New York.

P. J. FLAGG.